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First six books of Homer's Iliad : with

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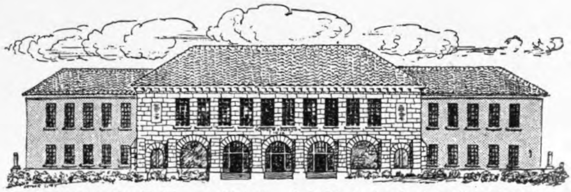

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THE FIRST SIX BOOKS OF HOMER'S ILIAD;

WITH

EXPLANATORY NOTES, AND REFERENCES TO THE GRAMMARS OF GOODWIN AND HADLEY.

BY

JAMES ROBINSON BOISE, PH.D. (*Tübingen*), LL.D. (*Univ. Mich.*),

AUTHOR OF FIRST LESSONS IN GREEK, OF EXERCISES IN GREEK SYNTAX, EDITOR OF XENOPHON'S ANABASIS, JOINT EDITOR OF SELECTIONS FROM VARIOUS GREEK AUTHORS, ETC.

WITH NOTES REVISED AND LARGELY REWRITTEN.

Fourteenth Edition.

CHICAGO:
S. C. GRIGGS AND COMPANY.
1882.

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TO

MY PUPILS OF FORMER YEARS,

IN MEMORY OF

MANY HOURS PLEASANTLY SPENT IN THE STUDY OF THE ILIAD,

THIS NEW EDITION OF THE FIRST SIX BOOKS

IS AFFECTIONATELY INSCRIBED.

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PREFACE.

This new edition of the first six books of the Iliad seems to be called for by the progress which has been made in Homeric studies within the last few years. A new and, as is thought, a more perfect text has been substituted for that of Dindorf; the notes on the first three books have been entirely rewritten; and those on the last three have been carefully revised and partly rewritten.

As this work is intended chiefly for beginners in the Epic dialect, the references to the two grammars now in general use are at first very numerous. If the student begins with a determination to master these grammatical points, his task, at first laborious, will grow easier with every lesson, and the study will be increasingly pleasant and profitable. It would be well to have both grammars at hand, and to search out in both, for a while at least, all the principal references. It would not, however, be necessary to continue this task very long, as all the leading peculiarities of the Homeric forms soon become familiar.

The text is chiefly that of J. U. Faesi, revised by F. R. Franke, published by Weidmann, Berlin, and belonging to the "Haupt und Sauppe Sammlung." The principal variations of the best school editions are given in the notes.

The editions of the Iliad with notes which I have found most valuable are the following: that of K. F. Ameis, revised and corrected by C. Hentze, and published by Teubner, Leipsic; that of Faesi, above mentioned; that of Victor Hugo

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Koch, teacher in the Thomasschule in Leipsic, published by the Hahn'sche Hofbuchhandlung, Hannover; the commentary of Carl Friedrich von Naegelsbach, revised and enlarged by Georg Autenrieth, published in Nuremberg (Nürnberg); and among the older editions, that of Crusius, Rector in Hannover. Several other editions have also been frequently consulted and referred to in the notes. The Homeric Lexicons of Autenrieth, Crusius, Ebeling, and Seiler have been of great service. That of Crusius, translated by Professor Henry Smith of Marietta College, Ohio, and published by H. Huntington, Hartford, has long been known and highly valued; that of Autenrieth, translated by Robert P. Keep, Ph. D., and published in 1877 by Harper and Brothers, should be in the hands of every teacher and student of Homer in this country. It is often referred to in the following notes. The edition of Liddell and Scott's Lexicon, to which references are so often made, is the sixth revised and augmented edition, sold by Ginn and Heath, Boston.

In addition to the grammars and lexicons above recommended, every student needs, for all his studies in Greek and Latin, a good ancient atlas, a classical dictionary, and a dictionary of antiquities. That of Dr. William Smith is often referred to in the following notes. The History of Greece, by the same author, should be placed side by side with the other books above named.

To those who wish to advance still further in their Homeric studies, the following works are particularly recommended: the Histories of Greece by George Grote and by Ernst Curtius; the suggestive work of Professor Tyler on the Theology of the Greek Poets; the works of Gladstone, Studies on Homer and the Homeric Age, 1858; Iuventus Mundi, 1868; and Homeric Synchronism, 1876; and the Researches of Schliemann in Troy and in Mycenæ.

The object of the notes is to render such assistance, chiefly grammatical, as the learner most needs, and to cultivate the

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habit of critical study. An effort is made to give the most approved opinions, not in the form of dogmatic and positive statement, but rather in such a way as to accustom the learner to balance evidence, and to think for himself. For this purpose, diverse and conflicting opinions of the most critical commentators are often cited. Many definitions found in Liddell and Scott's Lexicon, and in other lexicons still older, are now generally abandoned, and an effort is made to present the most recent opinions; yet it is quite possible to err in adopting without hesitation and without examination the latest suggestion of some eminent scholar. The latest authority in regard to some doubtful word, even if it be the highest German authority, may be overthrown in another generation, and a new opinion may take its place. Particular attention is invited to the following words as they are defined in Autenrieth; *ἀδινοῦ, ἀμφιγυήεις, ἀμφι-ελίσσης, Ἀργεϊ-φόντης, ἀ-τρυγέτοιο, ἐυσέλμου, ἐπὶ ἔρεψα, κερτομίας, μέροπες, πολυ-κληῗδι.* Attention is called in the notes to Schliemann's opinion of the meaning of the words *ἀμφικύπελλον, ἄπιος, βοῶπις, γλαυκῶπις.*

One of the perplexities which every careful student meets in translating Homer into English lies in the uncertainty what form to give to the proper names. The custom has now become very general of retaining the Greek names for Greek divinities, and of giving them the form in Roman letters which approximates nearest to the Greek. A short list of the Grecian and of the corresponding Roman names is here given for the convenience of the learner.

Greek.	Latin.
Zeus.	Jupiter.
Poseidon, or Posīdon.	Neptune.
Ares.	Mars.
Dionȳsus.	Bacchus.
Hermes.	Mercury.
Helios, or Helius.	Sol.
Hephæstus, or Hephaistos.	Vulcan.

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GREEK.	LATIN.
Hades.	Pluto.
Here, or Hera.	Juno.
Athēne, or Athēna.	Minerva.
Artĕmis.	Diana.
Aphrodīte.	Venus.

In respect to other proper names I may not always have been consistent, owing to the great variety of usage at present found among the most prominent writers on Grecian affairs. Whether to represent κ by *c* or by *k*; the ending ος by *us* or by *os*; the diphthong αι by *ai* or by *æ*; ει by *ei* or by *ī*; these, and other similar points, are sometimes difficult to settle. The most eminent English scholars are not agreed among one another, and are not always consistent with themselves. Thus, I find in Grote Cyprus, but in the same line Kythēra, instead of the more familiar form Cythēra. Gladstone in his last work (Homeric Synchronism), writes Kupros and Kuros, instead of Cyprus and Cyrus. It would be a genuine service to American scholars, if the Philological Association could settle, for this country at least, some general principles for the orthography and pronunciation of Greek proper names when transferred into our language.

I have retained, with hesitation and reluctance, in accordance with custom, the word "Book," instead of Song, or Canto, or Rhapsody. The Germans now usually employ the word *Gesang*, which certainly seems better than the word *Buch* (English, Book). To avoid the difficulty, Gladstone, in his last work (Homeric Synchronism), writes First Iliad, Second Iliad, First Odyssey, Second Odyssey, etc.; as though there were twenty-four Iliads and the same number of Odysseys. This seems objectionable.

A suggestion will perhaps be allowed to those teachers who may wish to take up other portions of the Iliad which are not contained in this volume. After reading two or three books with careful attention to the dialectic peculiarities, searching

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out the grammatical references in the notes, a class may very successfully read other portions of the Iliad without notes, with the aid of Autenrieth's Homeric Lexicon. The German editions without notes (Text-Ausgaben) are well known in this country.

My special thanks are due to the printers of this volume, Messrs. Welch, Bigelow, & Co., of Cambridge, Mass., for the admirable manner in which they have done their part of the work. Their skill and care have spared me much of the labor and anxiety which I should otherwise have had in getting my work through the press.

I wish also again to thank those kind friends, both teachers and students, who in years past have called my attention to typographical and other errors in other works of mine; and to say that I shall most highly appreciate similar favors in the future.

JAMES R. BOISE.

MORGAN PARK, near CHICAGO, ILL.,
June, 1878.

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ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —,
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθείς
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
"Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·

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παῖδα δέ μοι λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι
ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα."
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ τηλόθι πάτρης,
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."
ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ,
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιός
Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ.
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἤιε νυκτὶ ἐοικώς.
ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν.

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δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς
"Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὀίω
ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴθ' ἑκατόμβης,
αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."
ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ᾔδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
"ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.

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ἦ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι·
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅ τι οἶσθα·
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."
καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων
"οὔτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει.
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην. τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν."
ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν.
"μάντι κακῶν, οὔ πώ ποτέ μοι τὸ κρήγυον εἶπας.

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αἰεί τοι τὰ κάκ᾽ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ᾽ οὔτε τί πω εἶπας ἔπος οὔτ᾽ ἐτέλεσσας.
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
ὡς δὴ τοῦδ᾽ ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ᾽ ἐγὼ κούρης Χρυσηίδος ἀγλά᾽ ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτήν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυήν, οὔτ᾽ ἂρ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τό γ᾽ ἄμεινον·
βούλομ᾽ ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ᾽ ἑτοιμάσατ᾽, ὄφρα μὴ οἶος
᾽Αργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ."
τὸν δ᾽ ἠμείβετ᾽ ἔπειτα ποδάρκης δῖος ᾽Αχιλλεύς
"᾽Ατρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι ᾽Αχαιοί;
οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ᾽ οὐκ ἐπέοικε παλίλλογα ταῦτ᾽ ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ ᾽Αχαιοί
τριπλῇ τετραπλῇ τ᾽ ἀποτίσομεν, αἴ κέ ποθι Ζεύς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."
τὸν δ᾽ ἀπαμειβόμενος προσέφη κρείων ᾽Αγαμέμνων
"μὴ δ᾽ οὕτως, ἀγαθός περ ἐών, θεοείκελ᾽ ᾽Αχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ᾽ αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ᾽ αὔτως
ἦσθαι δευόμενον, κέλεαι δέ με τήνδ᾽ ἀποδοῦναι;
ἀλλ᾽ εἰ μὲν δώσουσι γέρας μεγάθυμοι ᾽Αχαιοί,

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ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι.
ἀλλ᾽ ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ᾽ ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ᾽ ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ᾽ ἑκατόμβην
θείομεν, ἂν δ᾽ αὐτὴν Χρυσηίδα καλλιπάρῃον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεύς
ἠὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ᾽ ἀνδρῶν,
ὄφρ᾽ ἥμιν ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.”
τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχ
λεύς
“ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ᾽ ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος, ἐπεὶ οὔ τί μοι αἴτιοί εἰσιν·
οὐ γάρ πώ ποτ᾽ ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππου
οὐδέ ποτ᾽ ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ᾽, ἐπεὶ ἦ μάλα πολλὰ μεταξύ,
οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·
ἀλλὰ σοί, ὦ μέγ᾽ ἀναιδές, ἅμ᾽ ἑσπόμεθ᾽, ὄφρα σ
χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
πρὸς Τρώων. τῶν οὔ τι μετατρέπῃ οὐδ᾽ ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ᾽ ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.

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οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοί
Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀίω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων·
[αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.]
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
ὡς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρῃον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' εὖ εἰδῇς
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,

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ἠὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλεΐωνα,
οἴῳ φαινομένη· τῶν δ' ἄλλων οὔ τις ὁρᾶτο.
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ', αὐτίκα ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
"τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
ἧς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ."
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."

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ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης. ἡ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔ πω λῆγε χόλοιο.
"οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώιόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπῃ.
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι.
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἵ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος.
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔ τι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."
ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
Ἀτρεΐδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ

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ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
τῷ δ᾽ ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ᾽, οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ᾽ ἐγένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
"ὢ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἱκάνει.
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ᾽ ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ᾽· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
ἤδη γάρ ποτ᾽ ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν
ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ᾽ οἵ γ᾽ ἀθέριζον,
οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
Καινέα τ᾽ Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ᾽ Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν].
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ᾽ ἔμ᾽ αὐτὸν ἐγώ· κείνοισι δ᾽ ἂν οὔ τ
τῶν οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ᾽ ἀγαθός περ ἐὼν ἀποαίρεο κούρην,
ἀλλ᾽ ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·

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μήτε σύ, Πηλεΐδη, ἔθελ' ἐριζέμεναι βασιλῆι
ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
'Ατρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ' 'Αχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος 'Αχαιοῖσιν πέλεται πολέμοιο κακοῖο."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων 'Αγαμέμνων
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀίω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"
τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος 'Αχιλλεύς
"ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅ ττί κεν εἴπῃς.
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε
[σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀίω].
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν.
χερσὶ μὲν οὔ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μήν, πείρησαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί."
ὣς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν 'Αχαιῶν.

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Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐίσας
ἤιε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
βῆσε θεῷ, ἀνὰ δὲ Χρυσηίδα καλλιπάρῃον
εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.
ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,
ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε.
"ἔρχεσθον κλισίην Πηληιάδεω Ἀχιλῆος·
χειρὸς ἑλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον.
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται."
ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἥμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς.
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσί, φώνησέν τε

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“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.
ἆσσον ἴτ᾽· οὔ τί μοι ὔμμες ἐπαίτιοι, ἀλλ᾽ Ἀγαμέμνων,
ὃ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ᾽ ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καί σφωιν δὸς ἄγειν. τὼ δ᾽ αὐτὼ μάρτυροι ἔστων
πρός τε θεῶν μακάρων πρός τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ᾽ αὖτε
χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅ γ᾽ ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.”
ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ᾽ ἑταίρῳ,
ἐκ δ᾽ ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
δῶκε δ᾽ ἄγειν. τὼ δ᾽ αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
ἡ δ᾽ ἀέκουσ᾽ ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθείς,
θῖν᾽ ἐφ᾽ ἁλὸς πολιῆς, ὁρόων ἐπ᾽ ἀπείρονα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.
“μῆτερ, ἐπεί μ᾽ ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ᾽ οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ᾽ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”
ὣς φάτο δακρυχέων, τοῦ δ᾽ ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ᾽ ἀνέδυ πολιῆς ἁλὸς ἠΰτ᾽ ὀμίχλη,
καί ῥα πάροιθ᾽ αὐτοῖο καθέζετο δακρυχέοντος,
χειρί τέ μιν κατέρεξεν, ἔπος τ᾽ ἔφατ᾽, ἔκ τ᾽ ὀνόμαζεν.
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.”

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τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
“οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ᾽ ἀγορεύω;
ᾠχόμεθ᾽ ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ᾽ ἕλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρηον.
Χρύσης δ᾽ αὖθ᾽ ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ᾽ ἀπερείσι᾽ ἄποινα,
στέμματ᾽ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἔνθ᾽ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
αἰδεῖσθαί θ᾽ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ᾽ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ᾽ ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ᾽ ὁ γέρων πάλιν ᾤχετο. τοῖο δ᾽ Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἧκε δ᾽ ἐπ᾽ Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοί
θνῆσκον ἐπασσύτεροι, τὰ δ᾽ ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο.
αὐτίκ᾽ ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρεΐωνα δ᾽ ἔπειτα χόλος λάβεν, αἶψα δ᾽ ἀναστάς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἑλίκωπες Ἀχαιοί
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες

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κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέι Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων.
τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιούς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
"ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἧσθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀιζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.

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ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀίω."
ὣς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεύς
ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν
"ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν."
ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν ἐύδμητον περὶ βωμόν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

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τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών.
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις.
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

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τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὖθι μένων, ποθέεσκε δ' ἀυτήν τε πτόλεμόν τε.
ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.
“ Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ.
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων

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ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ,
τόφρα δ᾽ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ᾽ ἂν Ἀχαιοί
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ."
ὣς φάτο· τὴν δ᾽ οὔ τι προσέφη νεφεληγερέτα Ζεύς,
ἀλλ᾽ ἀκέων δὴν ἧστο. Θέτις δ᾽ ὡς ἥψατο γούνων,
ὣς ἔχετ᾽ ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις.
"νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ᾽, ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ᾽ εὖ εἰδῶ
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."
τὴν δὲ μέγ᾽ ὀχθήσας προσέφη νεφεληγερέτα Ζεύς
"ἦ δὴ λοίγια ἔργ᾽, ὅτε μ᾽ ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ᾽ ἄν μ᾽ ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
ἡ δὲ καὶ αὔτως μ᾽ αἰὲν ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ᾽ ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ᾽ ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ᾽ ἀπατηλόν
οὐδ᾽ ἀτελεύτητον, ὅ τί κεν κεφαλῇ κατανεύσω."
ἦ, καὶ κυανέῃσιν ἐπ᾽ ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ᾽ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ᾽ ἀθανάτοιο· μέγαν δ᾽ ἐλέλιξεν Ὄλυμπον.
τώ γ᾽ ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἆλτο βαθεῖαν ἀπ᾽ αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. θεοὶ δ᾽ ἅμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ᾽ ἀντίοι ἔσταν ἅπαντες.

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ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλάς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα.
“ τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεί τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅ ττι νοήσῃς.”
τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
“Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.”
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι ἅσσ' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
“ δαιμονίη, αἰεὶ μὲν ὀίεαι, οὐδέ σε λήθω,
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

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ἀλλ᾽ ἀκέουσα κάθησο, ἐμῷ δ᾽ ἐπιπείθεο μύθῳ,
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ᾽ ἐν Ὀλύμπῳ
ἆσσον ἰόνθ᾽, ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."
ὣς ἔφατ᾽, ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ᾽ ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ᾽ ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
τοῖσιν δ᾽ Ἥφαιστος κλυτοτέχνης ἦρχ᾽ ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ.
"ἦ δὴ λοίγια ἔργα τάδ᾽ ἔσσεται, οὐδ᾽ ἔτ᾽ ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτός
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ᾽ ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ᾽ ἡμιν δαῖτα ταράξῃ.
εἴ περ γάρ κ᾽ ἐθέλῃσιν Ὀλύμπιος ἀστεροπητής
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ᾽ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ᾽ ἔπειθ᾽ ἵλαος Ὀλύμπιος ἔσσεται ἡμιν."
ὣς ἄρ᾽ ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν
"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην. τότε δ᾽ οὔ τι δυνήσομαι ἀχνύμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ᾽ ἀλεξέμεναι μεμαῶτα
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ᾽ ἦμαρ φερόμην, ἅμα δ᾽ ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ· ὀλίγος δ᾽ ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

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ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν,
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι,
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ὄνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταί
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα
τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,

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πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
" βάσκ' ἴθι, οὖλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται."
ὣς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων.
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος
" εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ."

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ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος, οὐδὲ τὰ ᾔδη ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος.
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν.
"κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.
"εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,

ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ᾽ ἐλεαίρει.
θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε᾽ ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσίν." ὣς ὁ μὲν εἰπὼν
ᾤχετ᾽ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ᾽ ἄγετ᾽, αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ᾽ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·
ὑμεῖς δ᾽ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."
ἦ τοι ὅ γ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο, τοῖσι δ᾽ ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
"ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ᾽ ἴδεν ὃς μέγ᾽ ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ᾽ ἄγετ᾽, αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."
ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
οἱ δ᾽ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
ἠύτε ἔθνεα εἶσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ᾽ ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ᾽ ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

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ἠιόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορήν. μετὰ δέ σφισιν ὄσσα δεδήει
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
λαῶν ἱζόντων, ὅμαδος δ' ἦν. ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' ἀυτῆς
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέι ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα.
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν

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ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔ πώ τι πέφανται.
εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν,
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται,
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."

ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν,
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ

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νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀυτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.
  ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.
"ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
  ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
ἑσταότ'· οὐδ' ὅ γε νηὸς ἐυσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες,
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;

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ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον, πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.
"δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς."
ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.
"δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω"
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].
ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε

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αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τί οἱ εἴσαιτο γελοίιον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι·
τὼ γὰρ νεικείεσκε. τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα. τῷ δ' ἄρ' Ἀχαιοί
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.
“Ἀτρεΐδη, τέο δ' αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἃς τοι Ἀχαιοί
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥν τ' αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί,
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν

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αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται
ἤ ῥά τί οἱ χἠμεῖς προσαμύνομεν ἦε καὶ οὐκί.
[ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο."]
ὣς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ.
"Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἢ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν."
ὣς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω

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πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου. ὁ δ' ἄρ' ἕζετο τάρβησέν τε,
ἀλγήσας δ', ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ,
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον.
"ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλάς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν."
ὣς φάσαν ἡ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεύς
ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
"Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοί
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἥν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὅν περ ἄελλαι

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χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτός
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιούς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
χθιζά τε καὶ πρώιζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμούς
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφοινός,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
ἔνθ' ὅ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν,
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.

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‘τίπτ’ ἄνεῳ ἐγένεσθε, καρηκομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ’ ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον ὀψιτέλεστον, ὅου κλέος οὔ ποτ’ ὀλεῖται.
ὡς οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
ὣς ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.’
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ’ ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν.”
ὣς ἔφατ’, Ἀργεῖοι δὲ μέγ’ ἴαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ’ Ἀχαιῶν —
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
“ὢ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔ τι μέλει πολεμήια ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμιν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ’ ἀνδρῶν
σπονδαί τ’ ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.
αὔτως γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.
Ἀτρεΐδη, σὺ δ’ ἔθ’ ὡς πρίν, ἔχων ἀστεμφέα βουλήν
ἄρχευ’ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,
τούσδε δ’ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ’ — ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν —
πρὶν Ἄργοσδ’ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον

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Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξἰ ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,
ἁπτέσθω ἧς νηὸς ἐυσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλὰ ἄναξ αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ.
οὔ τοι ἀπόβλητον ἔπος ἔσσεται, ὅ ττί κεν εἴπω.
κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὣς ἔρξῃς καί τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ' ἢ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάζεις
ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγἐ ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.

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νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηι.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
ἱδρώσει δέ τευ ἵππος ἐΰξοον ἅρμα τιταίνων.
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς."
ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλῆτι σκοπέλῳ· τὸν δ' οὔ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενέι Κρονίωνι,
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.

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βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων
"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν."
ὣς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων,
ἀλλ' ὅ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρόν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

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ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα."
 ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρων, ἀθανάτην τε,
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐυπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
 ἠύτε πῦρ ἀίδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν.
 τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι Καϋστρίου ἀμφὶ ῥέεθρα
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.

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ἠΰτε μυιάων ἁδινάων ἔθνεα πολλά,
αἵ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοί
ἐν πεδίῳ ἵσταντο, διαρραῖσαι μεμαῶτες.
τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν,
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,—
ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν—
οἵ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.
[εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.]
Βοιωτῶν μὲν Πηνέλεως καὶ Λήιτος ἦρχον
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,

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Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
Κώπας Εὔτρησίν τε πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
οἵ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
οἵ θ' Ὑποθήβας εἶχον, ἐυκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν
Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

* * * * *

οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἕποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐίσας·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ' οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,

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τόξοισίν θ᾽· ἵπποι δὲ παρ᾽ ἅρμασιν οἷσιν ἕκαστος
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
ἕστασαν· ἅρματα δ᾽ εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς· οἱ δ᾽ ἀρχὸν ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ᾽ ἐμάχοντο.
οἱ δ᾽ ἄρ᾽ ἴσαν ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ᾽ ὑπεστενάχιζε Διὶ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ᾽ ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς.
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ᾽ ὦκα διέπρησσον πεδίοιο.
Τρωσὶν δ᾽ ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ᾽ ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ᾽ ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷι Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ᾽ ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἶρις
"ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ᾽ ἐπ᾽ εἰρήνης· πόλεμος δ᾽ ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ᾽ οὔ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ᾽ ἐπιτέλλομαι ὧδέ γε ῥέξαι.
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,

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ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."
ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἤ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.
Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.

* * *

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων 876
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

ΙΛΙΑΔΟΣ Γ.

Ὅρκοι. Τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἠύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,

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αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
ἠύτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι.
τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβῶντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
πεινάων. μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσασθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

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ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς,
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων,
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.
"Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοί
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλόν
εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον;
γνοίης χ' οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάινον ἕσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας."
τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν—
αἰεί σοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,

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ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήιον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν —
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες·
τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄυσε ἄναξ ἀνδρῶν Ἀγαμέμνων
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ."
ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιούς

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τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε,
ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.

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αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ᾽ ἄρν᾽ ἐκέλευεν
οἰσέμεναι· ὁ δ᾽ ἄρ᾽ οὐκ ἀπίθησ᾽ Ἀγαμέμνονι δίῳ.
Ἶρις δ᾽ αὖθ᾽ Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ᾽ εὗρ᾽ ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,
δίπλακα πορφυρέην, πολέας δ᾽ ἐνέπασσεν ἀέθλους
Τρώων θ᾽ ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἕθεν εἵνεκ᾽ ἔπασχον ὑπ᾽ Ἄρηος παλαμάων.
ἀγχοῦ δ᾽ ἱσταμένη προσέφη πόδας ὠκέα Ἶρις
"δεῦρ᾽ ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ᾽ ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
οἳ πρὶν ἐπ᾽ ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ — πόλεμος δὲ πέπαυται —
ἀσπίσι κεκλιμένοι, παρὰ δ᾽ ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."
ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ᾽ ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ᾽ ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύ᾽ ἕποντο,
Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
αἶψα δ᾽ ἔπειθ᾽ ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
οἱ δ᾽ ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην

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Λάμπον τε Κλυτίον θ' Ἱκετάονά τ' ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.
οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἧκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
"οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο."
ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὔ τί μοι αἰτίη ἐσσί· θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν."
τὸν δ' Ἑλένη μύθοισιν ἀμείβετο δῖα γυναικῶν,
"αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέι σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.

ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."
ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε
"ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί."
δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός
"εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν.
ἀρνειῷ μιν ἔγωγε ἐίσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶυ διέρχεται ἀργεννάων."
τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
"οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."
τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·

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ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἕνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ.
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής, ἦ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀίδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως.
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆί γ' ἐρίσσειε βροτὸς ἄλλος.
[οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."]
τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός
"τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠύς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;"
τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν,
"οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν.
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

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νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;
ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ' ἅ μοί ἐστιν;"
ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινόν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.
"ὄρσεο, Λαομεδοντιάδη. καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."
ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

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τὼ δὲ διὰ Σκαιῶν πεδίονδ᾽ ἔχον ὠκέας ἵππους.
ἀλλ᾽ ὅτε δή ῥ᾽ ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ᾽ αὐτίκ᾽ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ᾽ Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοί
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ᾽ Ἀτρεΐδης μεγάλ᾽ εὔχετο χεῖρας ἀνασχών.
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ᾽ ὃς πάντ᾽ ἐφορᾷς καὶ πάντ᾽ ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅ τίς κ᾽ ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ᾽ ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ᾽ Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ᾽ ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ᾽ Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ᾽ Ἑλένην καὶ κτήματα πάντ᾽ ἀποδοῦναι,
τιμὴν δ᾽ Ἀργείοις ἀποτινέμεν ἥν τιν᾽ ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ᾽ ἀνθρώποισι πέληται.
εἰ δ᾽ ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω."

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ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέι χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν.
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε,
"Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."
ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν.
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί.
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."
ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἕκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεύς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,

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ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."
ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας ἧχι ἑκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.
οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐυκνήμιδας Ἀχαιούς.
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐίσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ

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Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί.
"Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν.
"Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος.
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα."
ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐυκνήμιδας Ἀχαιοὺς
ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·

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αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε. τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηὶ δέ μιν ἐικυῖα παλαιγενέι προσέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν.
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη.
"δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ' ἠὲ χοροῖο νέον λήγοντα καθίζειν."
ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
"δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῄ με προτέρω πολίων εὖ ναιομενάων
ἄξεις ἢ Φρυγίης ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,

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ἀλλ᾽ αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ᾽ ἢ ἄλοχον ποιήσεται ἢ ὅ γε δούλην.
κεῖσε δ᾽ ἐγὼν οὐκ εἶμι — νεμεσσητὸν δέ κεν εἴη —
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ᾽ ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ᾽ ἄχε᾽ ἄκριτα θυμῷ."
τὴν δὲ χολωσαμένη προσεφώνεε δῖ᾽ Ἀφροδίτη
"μή μ᾽ ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ᾽ ἀπεχθήρω ὡς νῦν ἔκπαγλ᾽ ἐφίλησα,
μέσσῳ δ᾽ ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι."
ὣς ἔφατ᾽, ἔδδεισεν δ᾽ Ἑλένη Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.
αἱ δ᾽ ὅτ᾽ Ἀλεξάνδροιο δόμον περικαλλέ᾽ ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ᾽ εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ᾽ ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί᾽ Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ᾽ Ἑλένη κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ᾽ ἠνίπαπε μύθῳ.
"ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ᾽ ὀλέσθαι,
ἀνδρὶ δαμεὶς κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ᾽ εὔχε᾽ ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ᾽ ἴθι νῦν προκάλεσσαι ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ᾽ ἔγωγε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ᾽ ὑπ᾽ αὐτοῦ δουρὶ δαμήῃς."

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τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
“μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κεῖνον δ᾽ αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ᾽ ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ᾽ ὧδέ γ᾽ ἔρως φρένας ἀμφεκάλυψεν,
οὐδ᾽ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ᾽ ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ.”
ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ᾽ εἵπετ᾽ ἄκοιτις.
τὼ μὲν ἄρ᾽ ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
Ἀτρεΐδης δ᾽ ἀν᾽ ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ᾽ οὔ τις δύνατο Τρώων κλειτῶν τ᾽ ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ᾽ ἀρηιφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ᾽ ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
“κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ᾽ ἐπίκουροι.
νίκη μὲν δὴ φαίνετ᾽ ἀρηιφίλου Μενελάου·
ὑμεῖς δ᾽ Ἀργείην Ἑλένην καὶ κτήμαθ᾽ ἅμ᾽ αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν᾽ ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ᾽ ἀνθρώποισι πέληται.”
ὣς ἔφατ᾽ Ἀτρεΐδης, ἐπὶ δ᾽ ᾔνεον ἄλλοι Ἀχαιοί.

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ΙΛΙΑΔΟΣ Δ.

Ὁρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων.
"δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσί θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηὶς Ἀθήνη.
ἀλλ' ἤ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἤ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
ἤ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνήν
ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἤ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο."
ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη.
πλησίαι αἵ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἤ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα

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“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ᾽ ἀτέλεστον,
ἱδρῶ θ᾽ ὃν ἵδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ᾽· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”
τὴν δὲ μέγ᾽ ὀχθήσας προσέφη νεφεληγερέτα Ζεύς
“ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν ὅ τ᾽ ἀσπερχὲς μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἐυκτίμενον πτολίεθρον ;
εἰ δὲ σύ γ᾽ εἰσελθοῦσα πύλας καὶ τείχεα μακρά
ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ᾽ ἔρισμα μετ᾽ ἀμφοτέροισι γένηται·
ἄλλο δέ τοι ἐρέω, σὺ δ᾽ ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι
τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ᾽ ἐᾶσαι·
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
αἳ γὰρ ὑπ᾽ ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο.
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐίσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”
τὸν δ᾽ ἠμείβετ᾽ ἔπειτα βοῶπις πότνια Ἥρη
“ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
τὰς διαπέρσαι, ὅτ᾽ ἄν τοι ἀπέχθωνται περὶ κῆρι·

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τάων οὔ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
 ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
"αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
 ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
οἷον δ' ἀστέρα ἧκε Κρόνου παῖς ἀγκυλομήτεω,
ἢ ναύτῃσι τέρας ἠὲ στρατῷ εὐρέι λαῶν,
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
τῷ ἐικυῖ' ἤιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
κὰδ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐυκνήμιδας Ἀχαιούς.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ

ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."
ὣς ἄρα τις εἴπεσκεν 'Αχαιῶν τε Τρώων τε,
ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὅμιλον,
Λαοδόκῳ 'Αντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.
"ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
ἐκ πάντων δὲ μάλιστα 'Αλεξάνδρῳ βασιλῆι.
τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
αἴ κεν ἴδῃ Μενέλαον ἀρήιον 'Ατρέος υἱόν
σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' ὀίστευσον Μενελάου κυδαλίμοιο,
εὔχεο δ' 'Απόλλωνι λυκηγενέι κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης."
ὣς φάτ' 'Αθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν.
αὐτίκ' ἐσύλα τόξον ἐύξοον ἰξάλου αἰγός
ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.

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καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀναΐξειαν ἀρήιοι υἷες Ἀχαιῶν,
πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰόν
ἀβλῆτα πτερόεντα, μελαινέων ἕρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀιστόν,
εὔχετο δ' Ἀπόλλωνι λυκηγενέι κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀιστός
ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
  οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέι λέξεται ὕπνῳ·
αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ.
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀιστός·
διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἕρκος ἀκόντων,
ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' ὀιστὸς ἐπέγραψε χρόα φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.

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ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα, παρήιον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἱππῆες φορέειν· βασιλῆι δὲ κεῖται ἄγαλμα,
ἀμφότερον κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροί
εὐφυέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.
ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος·
ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
"φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον,
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
οὐ μέν πως ἅλιον πέλει ὅρκιον αἷμά τε ἀρνῶν
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.
εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῇσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν
τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

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αἴ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο.
καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην. σέο δ' ὀστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
'αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἶκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.'
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."
τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
"θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε.
ἕλκος δ' ἰητὴρ ἐπιμάσσεται, ἠδ' ἐπιθήσει
φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων."
ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα
"Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀιστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
ὣς ἔφατ'. οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,

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βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα.
"ὄρσ', Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃς Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀιστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς,
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀιστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστῆρα παναίολον ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀιστός,
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
πάσσε, τά οἵ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας

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Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.
"Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός,
ἀλλ' οἵ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἦ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν."
οὕς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.
"Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἠύτε νεβροί,
αἵ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή.
ὣς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
εἰρύατ' εὔπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδητ' αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων;"
ὣς ὅ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν.
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συῒ εἴκελος ἀλκήν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν.

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"Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων
ἠμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται·
εἴ περ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοί
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεί
ἕστηχ' ὥς περ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγῃ·
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεαι εἶναι."
τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα
"Ἀτρεΐδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιούς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὅρκι' ἔχευαν
Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο."
ὣς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.
ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἠύτε πίσσα
φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
ῥίγησέν τε ἰδών, ὑπό τε σπέος ἤλασε μῆλα·
τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν
δήιον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,

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σφῶι μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὔ τι κελεύω·
αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε."
ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
ἔνθ' ὅ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἑτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
Αἵμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλούς,
ἕρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.
"μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέηφι πεποιθὼς
οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες."
ὣς ὁ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς.
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη.

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ἀλλά σε γῆρας τείρει ὁμοίιον· ὡς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
"'Ατρεΐδη, μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτός
ὣς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι ἠδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵ περ ἐμεῖο
ὁπλότεροι γεγάασι πεποίθασίν τε βίηφιν."
ὣς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
εὗρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἑσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀυτῆς.
αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί
ἕστασαν. οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀυτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθών
Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο.
τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
"ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶιν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
ἑστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

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ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
νῦν δὲ φίλως χ' ὁρόῳτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάροιθε μαχοίατο νηλέι χαλκῷ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
"Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς δὴ φῂς πολέμοιο μεθιέμεν; ὁππότ' Ἀχαιοί
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα,
ὄψεαι, ἢν ἐθέλῃσθα καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις."
τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνῶ χωομένοιο· πάλιν δ' ὅ γε λάζετο μῦθον.
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγώ περ.
ἀλλ' ἴθι· ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν."
ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὗρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα
ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσιν·
πὰρ δέ οἱ ἑστήκει Σθένελος Καπανήιος υἱός.
καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"ὤ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;

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οὐ μὲν Τυδέι γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηίοισι μάχεσθαι,
ὡς φάσαν οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι·
ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων,
οἵ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἱ δ' ἔθελον δόμεναι καὶ ἐπῄνεον, ὡς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεΐωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεύς
τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὅ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἂψ ἀναερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης ἐπιείκελος ἀθανάτοισιν,
υἱός τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
πάντας ἔπεφν', ἕνα δ' οἶον ἵει οἶκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱόν
γείνατο εἷο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω."

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ὣς φάτο, τὸν δ' οὔ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
"Ἀτρεΐδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.
ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο,
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον
πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
"τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιούς·
τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν Ἀχαιοί
Τρῶας δῃώσωσιν ἕλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῃωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."
ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
ὀρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.
ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέι κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
πόντῳ μέν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην·
ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης

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τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν —
σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥς τ' ὄιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχὲς μεμακυῖαι ἀκούουσαι ὄπα ἀρνῶν,
ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
ἥ σφιν καὶ τότε νεῖκος ὁμοίιον ἔμβαλε μέσσῳ
ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.
   οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
ὡς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
ὣς τῶν μισγομένων γένετο ἰαχή τε πόνος τε.
   πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστήν
ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

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τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
ἕλκε δ' ὑπὲκ βελέων, λελιημένος ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
ὣς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὣς
ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠίθεον θαλερὸν Σιμοείσιον, ὅν ποτε μήτηρ
Ἴδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος
γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι.
τοὔνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰών
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζόν
δεξιόν. ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἴγειρος ὥς,
ἥ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο πεφύκῃ
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέι δίφρῳ·
ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.

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τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής. τοῦ δ' Ἄντιφος αἰολοθώρηξ
Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέι δουρί.
τοῦ μὲν ἅμαρθ', ὁ δὲ Λεῦκον Ὀδυσσέος ἐσθλὸν ἑταῖρον
βεβλήκει βουβῶνα, νέκυν ἑτέρωσ' ἐρύοντα·
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἓ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
ὅς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκειάων.
τόν ῥ' Ὀδυσεὺς ἑτάροιο χολωσάμενος βάλε δουρί
κόρσην. ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' ἀύσας
"ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
Ἀργείοις, ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠυκόμοιο
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει."
ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιούς
ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια,
ἐρχομένη καθ' ὅμιλον ὅθι μεθιέντας ἴδοιτο.

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ἔνθ' Ἀμαρυγκεΐδην Διώρεα μοῖρ' ἐπέδησεν.
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδής
ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας
θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
Πείροος, οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν,
τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρί
στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
τῷ ὅ γε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ὣς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἤ τοι ὁ μὲν Θρῃκῶν ὁ δ' Ἐπειῶν χαλκοχιτώνων
ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέι χαλκῷ
δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
χειρὸς ἑλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

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ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἔνθ᾽ αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν᾽ ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ᾽ ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
  ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην·
τὼ μὲν ἀφ᾽ ἵπποιιν, ὁ δ᾽ ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ᾽ ὅτε δὴ σχεδὸν ἦσαν ἐπ᾽ ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδεω δ᾽ ὑπὲρ ὦμον ἀριστερὸν ἤλυθ᾽ ἀκωκὴ
ἔγχεος, οὐδ᾽ ἔβαλ᾽ αὐτόν. ὁ δ᾽ ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ᾽ οὐχ ἅλιον βέλος ἔκφυγε χειρός,
ἀλλ᾽ ἔβαλε στῆθος μεταμάζιον, ὦσε δ᾽ ἀφ᾽ ἵππων.
Ἰδαῖος δ᾽ ἀπόρουσε λιπὼν περικαλλέα δίφρον,
οὐδ᾽ ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ᾽ Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

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ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἑλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα.
"Ἆρες, Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιούς
μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;
νῶι δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν."
ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠιόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῄονος υἱόν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
Ἀτρεΐδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτή
βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,

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οὐδὲ ἑκηβολίαι, ᾗσιν τὸ πρίν γ' ἐκέκαστο·
ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
πρόσθεν ἕθεν φεύγοντα μετάφρενον οὔτασε δουρί,
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν
Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν. ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐίσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
οἷ τ' αὐτῷ, ἐπεὶ οὔ τι θεῶν ἐκ θέσφατα ᾔδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρό
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.
Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθών
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέι δουρί·
ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἕλε χαλκὸν ὀδοῦσιν.
Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός
πρόσθεν ἕθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον,
φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

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ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη,
ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἦ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικώς
χειμάρρῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων,
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
ὣς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.
τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός
θύνοντ' ἂμ πεδίον πρὸ ἕθεν κλονέοντα φάλαγγας,
αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀιστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός
"ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἕ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν."
ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπανήιον υἱόν
"ὄρσο, πέπον Καπανηιάδη, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀιστόν."
ὣς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·

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αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης
"κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη.
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηίῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀθήνη,
τόνδε τέ μ' ἄνδρα ἑλεῖν, καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο."
ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν,
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.
"θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώιον ἧκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέι χαλκῷ."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥς τε λέοντα,
ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσιν
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,

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αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς.
ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.
ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύιδον,
υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἷε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὅ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκνοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο
εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
πόρτιος ἠὲ βοός, ξύλοχον κάτα βοσκομενάων,
ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.
τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ηὔδα.

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"Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοί
καὶ κλέος; ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μή τις θεός ἐστι κατεσσάμενος Τρώεσσιν
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις."
τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
"Αἰνεία Τρώων βουληφόρε χαλκοχιτώνων,
Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἐΐσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
εἰ δ' ὅ γ' ἀνὴρ ὅν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὅ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
ἕστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,
καί μιν ἔγωγ' ἐφάμην 'Αϊδωνῆι προϊάψειν,
ἔμπης δ' οὐκ ἐδάμασσα. θεός νύ τίς ἐστι κοτήεις.
ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην.
ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
ἑστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
ἵπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα

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ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιιν
ἀτρεκὲς αἷμ' ἔσσευα βαλών, ἤγειρα δὲ μᾶλλον.
τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
ἤματι τῷ ἑλόμην, ὅτε Ἴλιον εἰς ἐρατεινήν
ἡγεόμην Τρώεσσι φέρων χάριν Ἕκτορι δίῳ.
εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."
τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ηὔδα
"μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νὼ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι
οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
τὼ καὶ νῶι πόλινδε σαώσετον, εἴ περ ἂν αὖτε
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.
ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."

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τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
"Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω·
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
νῶι δ' ἐπαΐξας μεγαθύμου Τυδέος υἱός
αὐτώ τε κτείνῃ καὶ ἐλάσσῃ μώνυχας ἵππους.
ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέι δουρί."
ὣς ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,
ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.
τοὺς δὲ ἴδε Σθένελος Καπανήιος ἀγλαὸς υἱός,
αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα.
"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
ἶν' ἀπέλεθρον ἔχοντας. ὁ μὲν τόξων εὖ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσαο
εὔχεται ἐκγεγάμεν, μήτηρ δέ οἵ ἐστ' Ἀφροδίτη.
ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσῃς."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
"μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἴω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.
ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως
ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι

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ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν.
αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιούς.
τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρύοπα Ζεύς
δῶχ' υἷος ποινὴν Γανυμήδεος, οὕνεκ' ἄριστοι
ἵππων ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τέ,
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους.
τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρι φόβοιο.
εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."
  ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τὼ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους.
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός
"καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀιστός.
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρό
αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός
"βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀίω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας."
  τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης

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"ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶΐ γ' ὀίω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν."
ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὣς ἀλκὶ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐίσην,
τὸν κτάμεναι μεμαὼς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρί
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρός
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅ γ' ἥρως
ἔστη γνὺξ ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.
καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δ' ἑὸν φίλον υἱὸν ἐχεύατο πήχεε λευκώ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,

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ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.
ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὅ γε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιούς,
δῶκε δὲ Δηιπύλῳ ἑτάρῳ φίλῳ, ὃν περὶ πάσης
τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὅ γ' ἥρως
ὧν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαώς. ὁ δὲ Κύπριν ἐπῴχετο νηλέι χαλκῷ,
γιγνώσκων ὅ τ' ἄναλκις ἔην θεός, οὐδὲ θεάων
τάων αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
ἀλλ' ὅτε δή ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέι δουρί
ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἀμβροσίου διὰ πέπλου, ὅν οἱ χάριτες κάμον αὐταί,
πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·
τοὔνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν.
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

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κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο·
τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης
"εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτῆτος.
ἦ οὐχ ἅλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀίω
ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι."
ὣς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου
ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
ἥμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ᾔτεεν ἵππους,
"φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν.
λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ
Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
πὰρ δέ οἱ Ἶρις ἔβαινε καὶ ἡνία λάζετο χερσίν,
μάστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἄκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον.
ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
ἡ δ' ἐν γούνασι πῖπτε Διώνης δῖ' Ἀφροδίτη,
μητρὸς ἑῆς. ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἥν,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
"τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;"

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τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη
"οὖτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται."
τὴν δ' ἠμείβετ' ἔπειτα Διώνη δῖα θεάων
"τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἆτος πολέμοιο,
εἰ μὴ μητρυιὴ περικαλλὴς Ἠερίβοια
Ἑρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
ἤδη τειρόμενον, χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
δεξιτερὸν κατὰ μαζὸν ὀιστῷ τριγλώχινι
βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
τλῆ δ' Ἀίδης ἐν τοῖσι πελώριος ὠκὺν ὀιστόν,
εὖτέ μιν ωὑτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο,
ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον
κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀιστός
ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,

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ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὄλυμπον ἔχουσιν.
σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη.
νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηιοτῆτος.
τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν,
φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται,
μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο."
  ἦ ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
ἄλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη.
"Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι ὅ ττί κεν εἴπω;
ἦ μάλα δή τινα Κύπρις Ἀχαιιάδων ἀνιεῖσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
τῶν τινα καρρέζουσα Ἀχαιιάδων εὐπέπλων
πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν."
  ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην
"οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήια ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
ταῦτα δ' Ἄρηι θοῷ καὶ Ἀθήνῃ πάντα μελήσει."
  ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

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γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.
ἀλλ' ὅ γ' ἄρ' οὐδὲ θεὸν μέγαν ἅζετο, ἵετο δ' αἰεί
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων
"φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἶσ' ἔθελε φρονέειν, ἐπεὶ οὔ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."
ὣς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γ' ἐτέτυκτο.
ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων
αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον,
ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοί
δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων
"Ἆρες, Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος."
ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρῳὰς δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθών,

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εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρῃκῶν.
υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·
"ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἦ εἰς ὅ κεν ἀμφὶ πύλῃς εὐποιήτῃσι μάχωνται;
κεῖται ἀνήρ, ὃν τ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."
ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον.
"Ἕκτορ, πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἑξέμεν ἠδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
τῶν νῦν οὔ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσσουσι, κύνες ὣς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἵ πέρ τ' ἐπίκουροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἵκω·
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι·
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
κὰδ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής·
ἀλλὰ καὶ ὣς Λυκίους ὀτρύνω, καὶ μέμον' αὐτός
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔ τί μοι ἐνθάδε τοῖον
οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἤ κεν ἄγοιεν.
τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσιν.
μή πως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,

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ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."
ὣς φάτο Σαρπηδών, δάκε δὲ φρένας Ἕκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντῃ,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωάς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνῃ ἐπειλομένων ἀνέμων καρπόν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοί
λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες.
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμάς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα
καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὔ τι·
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης

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ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοί
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
ἀτρέμας, ὄφρ' εὕδῃσι μένος Βορέαο καὶ ἄλλων
ζαχρηῶν ἀνέμων, οἵ τε νέφεα σκιόεντα
πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.
ὣς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα πολλὰ κελεύων.
"ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἕλεσθε,
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
αἰδομένων ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·
φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται οὔτε τις ἀλκή."
ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείεω ἕταρον μεγαθύμου, Δηικόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν
τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
ἔνθ' αὖτ' Αἰνείας Δαναῶν ἕλεν ἄνδρας ἀρίστους,
υἷε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
τῶν ῥα πατὴρ μὲν ἔναιεν ἐυκτιμένῃ ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης,
ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

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Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν
Ἴλιον εἰς εὔπωλον ἅμ' Ἀργείοισιν ἑπέσθην,
τιμὴν Ἀτρεΐδῃς Ἀγαμέμνονι καὶ Μενελάῳ
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
οἵω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτώ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέι χαλκῷ·
τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσιν.
τὼ δὲ πεσόντ' ἐλέησεν ἀρηΐφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.
τὸν δ' ἴδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,
βῆ δὲ διὰ προμάχων, περὶ γὰρ δίε ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων,
αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
ἔνθα Πυλαιμένεα ἑλέτην ἀτάλαντον Ἄρηι,
ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.

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τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἑσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,
ἐσθλὸν Ἀτυμνιάδην — ὁ δ' ὑπέστρεφε μώνυχας ἵππους —
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὅ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
δηθὰ μάλ' ἑστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν,
τοὺς ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτούς
κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
καρτεραί. ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ,
ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηιοτῆτος·
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος ἄλλοτ' ὄπισθεν.
τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω,
ὣς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ
"ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κεῖνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.

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ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι."
ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης
εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.
τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἄμφιον Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτήμων πολυλήιος· ἀλλά ἑ μοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά
ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὅ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλεΐδην ἠΰν τε μέγαν τε
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.
"Σαρπῆδον Λυκίων βουληφόρε, τίς τοι ἀνάγκη

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πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
ἀλλοῖόν τινά φασι βίην Ἡρακληείην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος
ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
οὐδέ τί σε Τρώεσσιν ὀίομαι ἄλκαρ ἔσεσθαι
ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."
τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ηὔδα
"Τληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν Ἴλιον ἱρήν
ἀνέρος ἀφραδίῃσιν, ἀγαυοῦ Λαομέδοντος,
ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄιδι κλυτοπώλῳ."
ὣς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος. καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρά
ἐκ χειρῶν ἤιξαν. ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὀστέῳ ἐγχριμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

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οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν
ἑλκόμενον. τὸ μὲν οὔ τις ἐπεφράσατ' οὐδ' ἐνόησεν,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐυκνήμιδες Ἀχαιοί
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ.
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἢ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέι χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅ γε Κοίρανον εἷλεν Ἀλάστορά τε Χρομίον τε
Ἄλκανδρόν θ' Ἅλιόν τε Νοήμονά τε Πρύτανίν τε.
καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν.
"Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰών
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρα μέλλον ἔγωγε
νοστήσας οἶκόνδε φίλην ἐς πατρίδα γαῖαν
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."
ὣς φάτο· τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ,
ἀλλὰ παρήϊξεν, λελιημένος ὄφρα τάχιστα
ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.

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οἱ μὲν ἄρ᾽ ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἷσαν ὑπ᾽ αἰγιόχοιο Διὸς περικαλλέι φηγῷ·
ἐκ δ᾽ ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
τὸν δ᾽ ἔλιπε ψυχή, κατὰ δ᾽ ὀφθαλμῶν κέχυτ᾽ ἀχλύς.
αὖτις δ᾽ ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
　Ἀργεῖοι δ᾽ ὑπ᾽ Ἄρηι καὶ Ἕκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ᾽ ἀντεφέροντο μάχῃ, ἀλλ᾽ αἰὲν ὀπίσσω
χάζονθ᾽, ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
　ἔνθα τίνα πρῶτον, τίνα δ᾽ ὕστατον ἐξενάριξαν
Ἕκτωρ τε Πριάμοιο πάις καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ᾽, ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ᾽ αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
Οἰνοπίδην θ᾽ Ἕλενον, καὶ Ὀρέσβιον αἰολομίτρην,
ὅς ῥ᾽ ἐν Ὕλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.
　τοὺς δ᾽ ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ᾽ Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
"ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ᾽ ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ᾽ εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
ἀλλ᾽ ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."
　ὣς ἔφατ᾽, οὐδ᾽ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους

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Ἥρη πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·
Ἥβη δ᾽ ἀμφ᾽ ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθεν
χάλκε᾽ ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλῆμναι δ᾽ ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
τοῦ δ᾽ ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ᾽ ἄκρῳ
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ᾽ ἔβαλε, χρύσει᾽. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμαυῖ᾽ ἔριδος καὶ ἀυτῆς.
αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ᾽ οὔδει,
ποικίλον, ὅν ῥ᾽ αὐτὴ ποιήσατο καὶ κάμε χερσίν·
ἡ δὲ χιτῶν᾽ ἐνδῦσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἀμφὶ δ᾽ ἄρ᾽ ὤμοισιν βάλετ᾽ αἰγίδα θυσσανόεσσαν
δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
ἐν δ᾽ ἔρις, ἐν δ᾽ ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,
ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ᾽ ἐπ᾽ ἀμφίφαλον κυνέην θέτο τετραφάληρον
χρυσείην, ἑκατὸν πολίων πρυλέεσσ᾽ ἀραρυῖαν.
ἐς δ᾽ ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ᾽ ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ᾽ ἄρ᾽ ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,

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τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
"Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος; οἱ δὲ ἕκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;"
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἥ ἑ μάλιστ' εἴωθε κακῇς ὀδύνῃσι πελάζειν."
ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἄκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν
ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
τόσσον ἔπι θρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἷξον ποταμώ τε ῥέοντε,
ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη
λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευεν·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,

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ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι
ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
ἔνθα στᾶσ' ἤυσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,
ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα.
" αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."
ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
ἱππείου δὲ θεὰ ζυγοῦ ἥψατο, φώνησέν τε
"ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα

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[ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλά σευ ἢ κάματος πολυᾶιξ γυῖα δέδυκεν,
ἤ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."
τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
"γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθησ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέι χαλκῷ.
τοὔνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."
τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη
"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
ἀλλ' ἄγ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους,
τύψον δὲ σχεδίην, μηδ' ἅζεο θοῦρον Ἄρηα
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,
ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."
ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

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ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμαυῖα θεά. μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
αὐτίκ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους.
ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν.
τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
δῦν' Ἄιδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.
ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ὦσεν ὑπὲκ δίφροιο ἐτώσιον ἀιχθῆναι.
δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος.
τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἆτος πολέμοιο.
οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,

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τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,
πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.
"Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμέν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·
ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος.
ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρόν
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσιν."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς
"μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐσσι θεῶν οἳ Ὄλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
τῷ σ' ὀίω κείνης τάδε πάσχειν ἐννεσίῃσιν.

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ἀλλ᾽ οὐ μάν σ᾽ ἔτι δηρὸν ἀνέξομαι ἄλγε᾽ ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ᾽ ἀΐδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων."
ὣς φάτο, καὶ Παιήον᾽ ἀνώγειν ἰήσασθαι.
τῷ δ᾽ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ᾽· οὐ μὲν γάρ τι καταθνητός γ᾽ ἐτέτυκτο.
ὡς δ᾽ ὅτ᾽ ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ᾽ ὦκα περιτρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
τὸν δ᾽ Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσεν·
πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδεϊ γαίων.
αἱ δ᾽ αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τ᾽ Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ᾽ οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ᾽ ἄρ᾽ ἔνθα καὶ ἔνθ᾽ ἴθυσε μάχη πεδίοιο
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ᾽ ἑτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,

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υἱὸν Ἐυσσώρου Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐυκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐυρρείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήιτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

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Ἄδρηστον δ᾽ ἄρ᾽ ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ᾽· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ᾽ ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ᾽ ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ᾽ ἄρ᾽ ἔπειτα λαβὼν ἐλλίσσετο γούνων.
"ζώγρει, Ἀτρέος υἱέ, σὺ δ᾽ ἄξια δέξαι ἄποινα.
πολλὰ δ᾽ ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι᾽ ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ᾽ ἐπὶ νηυσὶν Ἀχαιῶν."
ὣς φάτο, τῷ δ᾽ ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν
καὶ δή μιν τάχ᾽ ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ᾽ Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα.
"ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖράς θ᾽ ἡμετέρας· μηδ᾽ ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ᾽ ὃς φύγοι, ἀλλ᾽ ἅμα πάντες
Ἰλίου ἐξαπολοίατ᾽ ἀκήδεστοι καὶ ἄφαντοι."
ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως
αἴσιμα παρειπών· ὁ δ᾽ ἀπὸ ἕθεν ὤσατο χειρί
ἥρω᾽ Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὗτα κατὰ λαπάρην· ὁ δ᾽ ἀνετράπετ᾽, Ἀτρεΐδης δέ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

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Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀύσας
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας."
ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστάς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος,
"Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιάς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅ οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ

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ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
οὐδ' Ἀχιλῆά ποθ ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."
ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀύσας
"Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας."
ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
Γλαῦκος δ' Ἱππολόχοιο πάις καὶ Τυδέος υἱός
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης
"τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;

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οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι. Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."
τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
"Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὣς ἀνδρῶν γενεὴ ἣ μὲν φύει ἣ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,

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ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινήν
ὤπασαν. αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα
'τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ.'
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν.
κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττί ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

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δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον. τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠὺν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν·
[ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλᾶτο,
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,]
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
[τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.]
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι."

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ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν.
"ἦ ῥά νύ μοι ξεῖνος πατρώιός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
[Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.]
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι,
κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοί, ἐναιρέμεν ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."
ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας. ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο. 241

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ἀλλ᾽ ὅτε δὴ Πριάμοιο δόμον περικαλλέ᾽ ἵκανεν,
ξεστῇς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
πεντήκοντ᾽ ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν·
κουράων δ᾽ ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ᾽ ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν.
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
ἔν τ᾽ ἄρα οἱ φῦ χειρί, ἔπος τ᾽ ἔφατ᾽, ἔκ τ᾽ ὀνόμαζεν.
"τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ᾽ ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ᾽ ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν᾽, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα,
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσιν."
τὴν δ᾽ ἠμείβετ᾽ ἔπειτα μέγας κορυθαίολος Ἕκτωρ
"μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ᾽ ἀπογυιώσῃς, μένεος δ᾽ ἀλκῆς τε λάθωμαι.
χερσὶ δ᾽ ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·

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πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλησ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
φαίην κε φρέν' ἀτέρπου ὀιζύος ἐκλελαθέσθαι."
ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής
ἤγαγε Σιδονίηθεν ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤιξε Θεανὼ καλλιπάρῃος
Κισσηίς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο.
"πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτόν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα."
ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
  ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρί
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρός
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
ἧστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.
"δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀυτή τε πτόλεμός τε

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ἄστυ τόδ᾽ ἀμφιδέδηε· σὺ δ᾽ ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ᾽ ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται."
τὸν δ᾽ αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἕκτορ, ἐπεί με κατ᾽ αἶσαν ἐνείκεσας οὐδ᾽ ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον.
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ᾽ ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ᾽ ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ᾽ ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώιον ἔσσεσθαι· νίκη δ᾽ ἐπαμείβεται ἄνδρας.
ἀλλ᾽ ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω·
ἢ ἴθ᾽, ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ᾽ ὀίω."
ὣς φάτο· τὸν δ᾽ οὔ τι προσέφη κορυθαίολος Ἕκτωρ.
τὸν δ᾽ Ἑλένη μύθοισι προσηύδα μειλιχίοισιν.
"δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
ὥς μ᾽ ὄφελ᾽ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ᾽ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ᾽ ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ᾽ ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ᾽ ἀνθρώπων.
τούτῳ δ᾽ οὔτ᾽ ἂρ νῦν φρένες ἔμπεδοι οὔτ᾽ ἄρ᾽ ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀίω.
ἀλλ᾽ ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ᾽ ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ᾽ ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ᾽ ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ᾽ ἀοίδιμοι ἐσσομένοισιν."

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τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ
"μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."
ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν
"εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε.
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται;"
τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
"Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

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ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ ἐικυῖα· φέρει δ᾽ ἅμα παῖδα τιθήνη."
ἦ ῥα γυνὴ ταμίη· ὁ δ᾽ ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ᾽ ἀγυιάς.
εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ᾽ ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ᾽ ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ ὑποπλακίῃ, Κιλίκεσσ᾽ ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ᾽ Ἕκτορι χαλκοκορυστῇ·
ἥ οἱ ἔπειτ᾽ ἤντησ᾽, ἅμα δ᾽ ἀμφίπολος κίεν αὐτῇ
παῖδ᾽ ἐπὶ κόλπῳ ἔχουσ᾽ ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ᾽ Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ᾽· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
ἔν τ᾽ ἄρα οἱ φῦ χειρί, ἔπος τ᾽ ἔφατ᾽, ἔκ τ᾽ ὀνόμαζεν.
"δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ᾽ ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ᾽ ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί
πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ᾽ ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ᾽ ἄχε᾽· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ᾽ ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ᾽ ἔκτανεν Ἠετίωνα,

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οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄιδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα.
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα.
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
  τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ
"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο.
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλός
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,

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ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοί
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν
"Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι."
ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
ἂψ δ' ὁ πάις πρὸς κόλπον ἐυζώνοιο τιθήνης
ἐκλίνθη ἰάχων πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,

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εἶπεν ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσιν
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν.
καί ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δήιον ἄνδρα, χαρείη δὲ φρένα μήτηρ."
ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄιδι προϊάψει·
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."
ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει
ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,

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ἀλλ᾽ ὅ γ᾽ ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ᾽ ἔπειτ᾽ ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ᾽ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀίσσονται· ὁ δ᾽ ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ᾽ ἤθεα καὶ νομὸν ἵππων·
ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὥς τ᾽ ἠλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ᾽ ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ᾽ ἄρ᾽ ἔμελλεν
στρέψεσθ᾽ ἐκ χώρης ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής
"ἠθεῖ᾽, ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ᾽ ἦλθον ἐναίσιμον, ὡς ἐκέλευες."
  τὸν δ᾽ ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ
"δαιμόνι᾽, οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ᾽ ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ᾽ ὑπὲρ σέθεν αἴσχε᾽ ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ᾽ ἴομεν· τὰ δ᾽ ὄπισθεν ἀρεσσόμεθ᾽, αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιούς."

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NOTES.

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Explanation of the principal abbreviations used in the following notes.

Am.	Ameis.
Auten	Autenrieth (Lexicon).
Butt.	Buttmann.
comm.	common, or commonly.
const.	construction.
Cr.	Crusius.
D.	Derby.
deriv.	derivation.
Dic. Antiqq	Dictionary of Antiquities.
dif.	differ, or difference.
Dind.	Dindorf.
Doed.	Doederlein.
Düntz.	Düntzer.
Ebel.	Ebeling (Lexicon).
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
G.	Goodwin.
H.	Hadley.
κτέ.	*καὶ τὰ ἕτερα* = et cetera.
L. & S.	Liddell and Scott (Lexicon).
Lex.	Lexicon.
lit.	literal, or literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understand.
Sp. or Spitz.	Spitzner.
St.	Stadelmann.
st.	stead, or instead of.
usu.	usual, usually.
v., vv.	verse, verses.
w.	with.

The remaining abbreviations are thought to be sufficiently intelligible.

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NOTES.

ILIAD I.

Vv. 1–7.—INTRODUCTION. *The wrath of Achilles*, in its origin and consequences, the connecting idea of the entire Iliad. Cf. Smith's History of Greece, Ch. II. § 7, p. 23.

1. **Μῆνιν**: cf. *memorem iram*, Verg. Æn. I. 4. — **θεά**: voc. Vergil begins his invocation of the muse with the 8th v. of the Æn. Homer invokes the muses (but without mentioning the number) in B. II. v. 484. The number nine is first given in the Odyssey, B. XXIV. v. 60, — a passage which Cr. considers an interpolation; others accept it as genuine. The *names* of the nine muses are first given by Hesiod, Theog. v. 76. — **Πηληιάδεω**: *son of Peleus;* declens. G. § 39, *gen. sing.*; H. 136 D, b, 2; synizesis, G. § 10; H. 37. — **Ἀχιλῆος**, w. *μῆνιν*; one λ, *metri gratia*, for Ἀχιλλῆος: declens. G. § 59, 3; H. 189 D.

2. **οὐλομένην**: particip. used as adj. w. Μῆνιν; emphat. posit. (*that*) *baleful* (*wrath*), *which*, etc. — **μυρία** (note the accent, see Lex.) w. ἄλγεα. — **Ἀχαιοῖς**: *the Achaians*, the most powerful of the Grecian tribes at the time of the Trojan war; often used, as here, to denote the Greeks as a whole; since the name *οἱ* Ἕλληνες, employed afterwards, in the historic period, was not thus used in Hom. The other usual names for the Greeks in Hom. are Δαναοί and Ἀργεῖοι.

3. **Ἄϊδι**: see Lex. Ἀΐδης or ᾅδης; const. w. *προΐαψεν*, as dat. of indirect obj. *sent forward to Hades.* Cf. Æn. 2, 398, *multos Danaûm demittimus Orco.*

4. **αὐτούς**: emphat. posit. *them themselves;* obj. of *τεῦχε* (Lex. *τεύχω*); aug. omit. G. § 122; H. 307 D. — **κύνεσσιν**: *κύων*, declens. G. § 59, dat. plur.; H. 154 D, b.

5. **οἰωνοῖσι**: declens. G. § 44, dat. plur. H. 140 D, b. — **πᾶσι**: w. both substantives, *to all* (i. e. all that were in the neighborhood, or all that came) *dogs and ravenous birds.* — **Διὸς... βουλή**: *the will of Zeus.* Notice the omission of the article w. *βουλή*, and above w. *μῆνιν*. For the common use

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and meaning of the article in Hom. see G. § 140; H. 524. — **ἐτελείετο** (τελέω): G. § 124, 2; H. 370 D, b.

6. ἐξ οὗ δὴ τὰ πρῶτα, *ever since the very time when;* for πρῶτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα after a relat. pron. or adv. see L. & S. πρότερος, B. III. 4. — **διαστήτην** (3d pers. dual, aug. omitted, fr. διίστημι) **ἐρίσαντε**: lit. *having striven separated*

7. Ἀτρεΐδης: F., Am., & Koch write this w. the diæresis; Düntz., Dind., & Cr., without it. In translating, we may say either *son of Atreus* or *Atrīdes*, often written *Atreides.* Agamemnon is here meant.

Vv. 8–21. — Chryses, priest of Apollo, visits the camp of the Greeks to ransom his daughter, who had been taken captive in war, and is now the slave of Agamemnon.

8. τ' for **τέ.** The use of τέ in Hom. is to be specially noted. See L. & S. τέ B. — **ἄρ, ἄρα, ῥά,** is also to be carefully noted in Hom. See L. & S. ἄρα A. Both words (τέ and ἄρα) are frequently left untranslated. — **σφωέ** (enclit.): see gram. οὗ pers. pron.; obj. of ξυνέηκε (σύν, ἵημι). — **θεῶν** limits τίς.

9. υἱός: notice again the omission of the article. (*It was the*) *son*, etc. — **ὁ γάρ,** *for this one, for he.* Homeric use of the article? G. § 140; H. 524. — **βασιλῆι** (written thus, without diæresis, by Am., Düntz., Koch; Cr. writes βασιλῆϊ; declens.? cf. Ἀχιλῆος and references, v. 1; *the king,* i. e. Agamemnon.

10. νοῦσον (obj. of ὦρσε fr. ὄρνυμι) and **κακήν,** each in emphat. posit. — **ἀνὰ στρατόν,** *throughout the army:* a frequent meaning of ἀνά in Hom. See Lex.

11. οὕνεκα, causal. — **τὸν Χρ-,** *the well-known Chryses:* "the Chryses famous in Trojan legend." Koch. Force of the article w. proper names? G. § 141, Note 1 (*a*); H. 530, a. The position of τόν forbids our connecting it w. ἀρητῆρα (appos. w. Χρύσην).

12. ὁ γάρ, *for he,* i. e. Chryses. — **ἐπὶ νῆας.** The ships were drawn up on the shore, and the tents were pitched among or near them.

13. λυσόμενός (fut. particip. denoting purpose) **τε θύγατρα** (G. § 57, and Note 2; H. 173 D), *to ransom his daughter,* i. e. Chryseïs. In Att. it would be τὴν θυγατέρα.

14. στέμματ'...Ἀπόλλωνος, *a wreath of the far-darting Apollo,* i. e. sacred to Apollo, a badge of his consecration to that god. Cf. *Apollinis infula,* Æn. II. 430. According to Eustathius, it was of laurel, twined with woollen yarn. The plur. στέμματα denotes the several parts, the wreath with its bands. Cf. τόξα, v. 45; βασίλεια, Anab. 1, 2, 7. The sing., v. 28, presents the object as one whole. — **ἐν χερσὶν...χρυσέῳ ἀνὰ σκήπτρῳ,** *on a*

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golden sceptre, ***in his hands***, instead of wearing it on his head; thus indicating that he came as a suppliant.

15. χρυσέῳ: two syllables in scanning, by synizesis. Cf. Πηληϊάδεω, v. 1. The first foot is *χρυσέῳ ἀ-*, a dactyl. A long vowel or a diphthong, in the end of a word, before another vowel, in the thesis of the foot, often stands for a short vowel. Cf. *ἑκηβόλου*, v. 14; *καί* and *ἄλλοι*, v. 17. — **ἀνά** w. dat. only in Ep. & Lyr. poetry.

16. Ἀτρεΐδα...δύω (Att. *δύο*): *the two Atrīdæ*, i. e. Agamemnon and Menelaus. Where the singular is used (v. 7), Agamemnon, the older of the two, and the superior in authority, is commonly meant. Notice here the dual number with *δύω* added. So often.

17. ἐυκνήμιδες: So Am., Düntz., Koch, without the diæresis. Yet the position of the breathing (*ἐυ-*) indicates that they would pronounce it the same as Cr., who writes *ἐϋ-*. The foot is *ἄλλοι ἐ-*, a dactyl. Cf. v. 15, Note.

18. μὲν θεοί (synizesis): a spondee. — **δοῖεν**: optat. without *ἄν*, a wish. G. § 251; H. 721, 1, *may the gods who*, etc., *grant to you.*

19. πόλιν: *the city.* Notice again the omission of the article. The scholar must exercise his own judgment whether to supply an article or not in translating Hom., just as in translating Latin. It will not be necessary to call attention to this point again in these notes; but the learner should not forget it. — **Πριάμοιο**: declens. G. § 44; H. 140 D.

20. παῖδα δέ: correl. w. *ὑμῖν μέν*, v. 18. — **λῦσαι...δέχεσθαι**: infin. as imp., G. § 269; H. 784, *release to me and receive.* Notice the difference in meaning between *λῦσαι* and *λυσόμενος* (v. 13), act. & mid. Am. reads here *λύσαιτε*, optat. of wishing; cf. *δοῖεν*, v. 18. — **φίλην**: for the frequent and peculiar use of this word in Hom. see L. & S. *φίλος*, I. 2, b. — **τὰ δ' ἄποινα**: *this ransom.* Plur. cf. note on *στέμματα*, v. 14. Notice the rendering of *τά*. Cf. note on *βουλή*, v. 5.

21. Ἀπόλλωνα (´– – | ´– ⏑). Notice the frequent recurrence of spondaïc verses in Hom. Cf. v. 14; also v. 11.

Vv. 22 — 52. — The petition of Chryses rejected with harsh words by Agamemnon. The priest prays for redress to Apollo, who sends a pestilence on the army of the Greeks.

22. ἐπευφήμησαν: *ἐπευφημέω.*

23. ἱερῆα: *ἱερεύς.* Declens.? cf. *βασιλῆι*, v. 9; Ἀχιλῆος, v. 1. — **δέχθαι**: *δέχομαι.*

24. οὐκ...ἥνδανε (*ἁνδάνω*): *it* (i. e. to grant the petition of Chryses) *did not please*, etc. — **θυμῷ** may be viewed as in appos. w. *Ἀγαμέμνονι*, or as dat. of respect w. *ἥνδανε*. I prefer the latter. Cf. *θυμῷ* vv. 217, 228, 256.

25. κακῶς ἀφίει (*ἀφίημι*): *he* (Agam.) *dismissed him* (Chryses) *rudely.*

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— **κρατερόν** w. *μῦθον*, obj. of *ἐπὶ...ἔτελλεν* (Lex. *ἐπιτέλλω*). For tmesis, see G. § 191, Note 3 ; H. 477, 616.

26. **μή σε...κιχείω** (*κιχάνω*): subjunc. prohibition, G. § 253 ; H. 720, a, b, *let me not find thee*, etc. — **κοίλῃσιν** (w. *νηυσί*): endings dat. plur. 1st declens. G. § 39 ; H. 129 D. — **νηυσί** (two syllables): see Lex. *ναῦς*: cf. *νῆας*, v. 12.

28. *μή...οὐ χραίσμῃ*: *lest* (or *for fear that*)...*may not*, etc. — **νύ** (enclit.): Lex. *νῦν*, II. — **τοί** (enclit.): used in Hom. either for *σοί*, or as a particle intens. or illat.: *τοί* (orthotone) = *οἱ* or *οἵ* nom. plur. demonst. or relat.

29. **τήν**: *this one*, *her*, i. e. Chryseïs. Cf. note on *ὁ*, v. 9. — **πρίν**: *sooner* (i. e. sooner than I release her) *will*, etc. — **μίν** (pron. 3d pers. G. § 79, Note 4; H. 233 D.): here fem. obj. of *ἐπί* in *ἔπεισιν* (*ἐπί*, *εἶμι*): future in meaning. — **καί** intens.

30. **ἐν Ἄργεϊ.** Agamemnon lived in Mycenæ, a few miles northeast of Argos. Hence Argos is to be taken here in a general sense, as including the surrounding country. Cf. II. 108.

31. The occupations suggested in this verse were not dishonorable even for a princess. — **ἐποιχομένην** and **ἀντιόωσαν** (acc. sing. fem. particip. fr. *ἀντιάω*; contraction? G. § 124, 1 ; H. 370 D, a) agree with *μίν*, *her*. — **λέχος**, acc. obj. of motion w. *ἀντιάω*, G. § 162 ; H. 551.

32. **ὡς**, *that*, *in order that*, placed after the emphatic word *σαώτερος* ; *κέ*, *κέν*, or *ἄν* is rare w. a final conj., G. § 216, Note 2 ; H. 739, 741. — **νέηαι**: ending, G. § 122, 2 ; H. 363 D.

33. **ὥς** (orthotone ; very frequent in Hom. ; is to be carefully distinguished fr. *ὡς*, proclit.): *thus* ; Att. *οὕτως*. Cf. the Homeric use of *ὁ*, *ἡ*, *τό* ; Att. *οὗτος κτέ*. Am. writes *ὧς*. Both forms are given in the Hom. Lexicons of Ebeling and Seiler ; but not in L. & S. In v. 32, *ὡς* is followed by *κέ* enclit., and hence written *ὥς*. — **ἔφατο** (*φημί*): G. § 129, IV., Note, H. 404 D. — **ἔδδεισεν**: G. Appendix *δείδω* ; H. 409 D, 5 ; *δ* is doubled, and *ν* movable added before a consonant, *metri gratia*. — **ὁ γέρων**, and, v. 35, **ὁ γεραιός**: *he the old man* (*er der Greis*, Am.) ; or *ὁ* here may be viewed (with F. and others) as an approximation to the Attic article.

34. **βῆ** (= *ἔβη*, fr. *βαίνω*): cf. *τεῦχε*, v. 3, Note. — Ending **-οιο**: cf. *Πριάμοιο*, v. 19.

35. **πολλά**, adverbial: *much*, *earnestly*. — **ἠρᾶθ'**, **ἠρᾶτο**, **ἀράομαι**. Usually, as here, denotes a prayer for some evil to overtake some one ; hence, *to imprecate* ; *εὔχομαι*, to pray for some blessing, often denoting a prayer accompanied with vows ; *λίσσομαι*, *to supplicate*. Cf. Eng. *litany*.

36. **τόν**: *whom*, G. § 140 ; H. 243 D. — **ἠύκομος**. So Am., Düntz., Koch ; but the position of the breathing indicates the pronunciation *ἠΰ-*, as Cr. and others write. — **τέκε** (*τίκτω*): *bore* ; aor., aug. omit.

37. **κλῦθι** : Lex. *κλύω*. — **μεῦ** : G. § 79, Note 2 ; H. 233 D. — **Χρύσην**:

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the city Chryse, or Chrysa, not the priest Chryses. — **ἀμφιβέβηκας**: L. & S. ἀμφιβαίνω, 3.

38. **Κίλλαν**: *Cilla* or *Killa*, near Chrysa, between the foot of Mt. Ida and the Adramyttian gulf. Both cities disappeared at a very early period. — **Τενέδοιο**: *Tenĕdos*. Cf. Æn. 2, 21 ff.

39. **τοί**. What are the meanings of this word as enclit. and as orthotone? Cf. note v. 28. It is sometimes difficult to say positively whether *τοί* (enclit.) is intens. or dat. for *σοί*. In this verse, and in v. 40, dat. — **χαρίεντα**: Cr., Damm, Koeppen call it adv., *gracefully;* others, adj. w. *νηόν*. Perhaps it is best explained as predicate adj., placed proleptically, *If ever as a favor to thee*, or *as a joy to thee*. So Am. Others still as adj. in the sense, *graceful*, *beautiful*. So L. & S. — **ἐπὶ...ἔρεψα** (Lex. ἐπερέφω): *I have roofed over*, i. e. finished, as the putting on of the roof is the finishing act. The definition of L. & S., "*to deck*, with garlands or tapestry," taken from Doed., is not generally approved by the German scholars, either editors or lexicographers.

40. **κατὰ...ἔκηα**: κατακαίω.

41. **ταύρων ἠδ'** (= ἠδέ) **αἰγῶν** limit **μηρία** (*pieces of the thighs*). — **κρήηνον**: κραίνω, ep. κραιαίνω. Notice the ground of this petition, *If ever I have as a favor to thee*, etc. How different the prayer of the Christian! See Tyler's Theol. of the Greek poets, p. 163.

42. **τίσειαν** (τίνω): cf. δοῖεν, v. 18, Note; *may the Danaï atone for*, etc. Δαναοί; cf. Ἀχαιοῖς, v. 2, Note.

43. **τοῦ**: *this one*, *him;* obj. of ἔκλυε.

44. **κατ'...καρήνων**: see L. & S. κατά. — **κῆρ** (note the accent distinguishing it from κήρ); acc. of specif.

45. **τόξα**: *his bow*. Cf. στέμματα, v. 14, Note. — **ὤμοισιν**: dat. of place; G. § 190; H. 612. — **ἀμφηρεφέα**. The final short vowel made long under the rhythmic accent (in arsis). This occurs often.

46. **ἔκλαγξαν** (κλάζω). Critics find here an instance of onomatopœa, — adaptation of sound to sense. (Cf. Eng. clang, clank, clangor.) So also in πολυφλοίσβοιο, v. 34 (cf. Eng. flow, flood; also surf, surge). The resemblance is much more striking with the modern Greek pronunciation. — **ὀιστοί**: without the diæresis; Am., F., Düntz., Koch; ὀϊστοί, Cr. Cf. v. 17, Note on ἐυκνήμιδες. — **χωομένοιο**, sc. Ἀπόλλωνος: *on the shoulders of the angry god*.

47. **αὐτοῦ**, in distinction from ὀιστοί, *as he himself moved;* (lit. *was put in motion*, L. & S. κινέω; or viewing κινηθέντος as mid., with Cr. & Naeg., *as he moved himself* = *as he moved.*) — **ἤιε** (Att. ᾔει, fr. εἶμι); Cr. and the older editors generally and the grammars have ᾔϊε, with the diæresis; but the recent German editors, F., Am., Hentze, Koch, Düntz, all write ἤιε (pronounced in three syllables). Cf. note on ἠύκομος, v. 36. — **νυκτὶ ἐοικώς** (ἔοικα): *like night*, i. e. appearing dark, sullen.

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48. **μετὰ...ἧκεν** (Lex. *μεθίημι* ; *ἕηκεν*, Att. *ἧκεν*, G. § 103 ; H. 403 D, 1), *he let fly.*

49. **βιοῖο.** Distinguish carefully between *βιός* and *βίος*. The verse is read in two ways, *Dire was the twang of the silver bow;* or, *A direful twang arose from the silver bow.* The latter seems more exact. So F., Am., Koch.

50. **οὐρῆας** (*οὐρεύς*): declens. cf. Ἀχιλῆος, v. 1. — **ἐπῴχετο** (*ἐποίχομαι*): *attacked.* — **κύνας ἀργούς**: *fleet dogs.* Hom. elsewhere uses the fuller expression *κύνες πόδας ἀργοί*, which aids us in determining the meaning here.

51. **αὐτοῖσι** (in distinction fr. *οὐρῆας* and *κύνας*), remote obj. w. *ἐφιείς* (*ἐφίημι*) ; *βέλος* direct obj.; *hurling...at the men themselves.*

52. **βάλλ'** (= *ἔβαλλεν*). Note the force of the imperf., *he* (*continually*) *smote* (*them*). — **αἰεί** and **θαμειαί** : emphat. posit., *always, in crowds*, etc., or *always the frequent funeral-pyres*, etc.

Vv. 53–100. — At the instance of Hera, Achilles calls an assembly, in which the seer Calchas declares that Apollo is angry on account of the treatment of Chryses, and can be appeased only by the restoration of Chryseïs to her father.

53. **ἀνὰ στρατόν**: cf. v. 10. — **ᾤχετο** (subj. *κῆλα*), properly spoken of living beings; and figuratively, of inanimate objects.

54. **τῇ δεκάτῃ**, sc. *ἡμέρᾳ*. — **δέ.** The usual position would be after *τῇ*. — **ἀγορήνδε**: local endings? G. § 61 ; H. 203. Notice here *η* (*-ήνδε*) for *α*, G. § 30 ; H. 24 D, a. — **καλέσσατο**, Att. *ἐκαλέσατο* (*καλέω*).

55. **τῷ...θῆκε** (= *ἔθηκε*): lit. *put* (the thought) *in mind to him;* more freely, *put* (*it*) *in his mind.* So the phrase is usually understood. Cf. L. & S. *φρήν*, II. 3. Yet Am. & Hentz. render it, *legte es ans Herz, laid it upon his heart;* a rendering worthy of consideration. In either case, *τῷ* is to be viewed as dat. of indirect obj.; not as dat. for gen.

56. **ὅτι...ὁρᾶτο** (sc. *Δαναούς*, obj. of *ὁρᾶτο*): *because she saw* (*them*) *dying.*

57. **οἱ δ' ἐπεὶ...ἐγένοντο** indicates the transaction from the beginning to the end ; and may perh. be rendered, *And when now they were assembled and seated* (*auf Sitzen gereiht*, Cr.) Or with Derby, "when all were met and closely thronged around." The latter expresses the idea of *ὁμηγερέες* more accurately. *ἤγερθεν* (*-εν* for *-ησαν*, G. § 122, 2 ; H. 355 D, c): Lex. *ἀγείρω*.

58. **τοῖσι** belongs logically both w. *ἀνιστάμενος* (G. § 184, 3, Note 2 ; H. 601) and w. *μετέφη*, the dat. depending on *μετά* in compos.; *rising up among them, addressed them.* — **δέ**: notice carefully its use here, connecting the principal to the subordinate clause; rare in Att., but more frequent in

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Hom.; G. 227, 2; H. 862, b; L. & S. δέ, II. 1. It is perhaps in such connections a weaker form of δή, as μέν for μήν. — **πόδας**, acc. of specif. w. ὠκύς.

59. **ἄμμε** = ἡμᾶς (G. § 79, Note 2, ἐγώ; H. 233 D); subj. of ἀπονοστήσειν. — **πλαγχθέντας**: πλάζω. — **ὀίω**: Cr. ὀΐω; Att. οἴομαι or οἶμαι. *Now I think that we, driven back* (or *having wandered back*), *will return* (*home*) *again.*

60. Notice **εἴ κεν** w. the optat. G. § 227, Note; H. 748, fine print.

61. **εἰ δή**: "Introducing something known." Cr., *if, as is now the case,* etc. — **δαμᾷ** (Lex. δαμάζω): fut.

62. **ἐρείομεν**: L. & S. ἔρομαι; for short mode-sign and for ει st. ε, see G. §§ 122, 2 (subj.); 124, 2; H. 347 D; 370 D, b; *let us inquire of, let us question.*

63. **καὶ γάρ τε.** Note carefully the frequent epic use of τέ, attached to other particles and to relatives; not translated into English. See L. & S. τέ B.

64. **ὅς κ' εἴποι ὅ τι.** Notice here the force of κέ: *who might tell* (i. e. if we should ask him) *why,* etc. G. § 210; H. 722, a; ὅ τι, adv. acc. G. § 160, 2; H. 552, a.

65. **εἴτε...εἴτε**: *whether...or;* epexegetical of the preceding question. — **ὅ γε**: *this one, he,* i. e. Apollo. — **εὐχωλῆς, ἑκατόμβης**: gen. of cause w. ἐπιμέμφεται, G. § 173; H. 577, *on account of a vow,* etc., i. e. because of any delinquency in the fulfilment of a vow, etc.

66, 67. **αἴ κέν πως κτέ.**: *if perchance in some way he may consent to avert,* etc. Connect this in thought w. the principal sentence, ἀλλ' ἄγε δή ...ἐρείομεν, *but come now, let us,* etc. — **ἀρνῶν...αἰγῶν τελείων** limit **κνίσης,** and this depends on **ἀντιάσας**: *having partaken of the savor of,* etc., G. §§ 170, 171; H. 574. — **βούλεται**: subjunc. short mode-sign. — **ἡμῖν**: dat. of interest; ἀπό w. ἀμῦναι, tmesis. — With the thought of this passage, cf. Tyler's Theol. of the Greek Poets, p. 160 ff.

68. **ὡς**: cf. v. 33, Note. **κατ'...ἕζετο**: καθέζομαι. — **τοῖσι**: cf. v. 58.

70. **τά τ' ἐόντα** (Att. ὄντα): *both the things existing,* i. e. *the present...* πρό τ' ἐόντα, *and the things before,* i. e. *the past.*

72. **ἥν** (possess. pron. ὅς, ἥ, ὅν) **διὰ μαντ-**: *by means of his knowledge of divination* (Att. διὰ τὴν μαντ-). — **τήν,** as relat.: *which.* — **οἱ** (enclit.) = Att. αὐτῷ: is an indirect reflex. in Att. G. § 144, 2; H. 671, a. — **πόρε**: aug. omit. L. & S. πόρω (an assumed pres.).

73. **ὁ**: *this one, he,* written ὅ because followed by an enclit. Cf. ὅ γε, v. 68. — **σφίν** (G. § 79, Note 2; H. 233 D) = σφί w. ν movable = Att. αὐτοῖς. — **ἀγορήσατο** (ἀγοράομαι) **καὶ μετέειπεν**: *took part in the* (*business of the*) *assembly and spoke among them.*

74. **κέλεαι**: ending (cf. νέηαι, v. 32), G. § 122, 2 (*Indic.*); H. 363 D.

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διίφιλε. So Am., F., Koch, Düntz.: Cr. writes Διὶ φίλε, *dear to Zeus*, *loved of Zeus*.

75. **ἑκατηβελέταο** (ἑκατηβελέτης): ending G. § 39; H. 136 D, b.

76. **ἐρέω,** Att. ἐρῶ, as fut. of φημί (not to be confounded w. ἐρέω, *to inquire;* cf. ἐρείομεν, v. 62). The connection indicates the proper meaning. — **σύνθεο** (συντίθημι), Att. σύνθου, 2 aor. mid. impv.: *put together for thyself*, i. e. *give heed*. — **ὄμοσσον**: ὄμνυμι.

77. **ἦ μέν** (= μήν): a strong asseveration. — **πρόφρων**: adj. w. the subj. of ἀρήξειν, *that you will, with forward mind*, i. e. *freely, boldly, defend me*, etc. Nom. w. the infin. G. § 136, Note 2; H. 775.

78. **χολωσέμεν** (χολόω): endings of the infin. G. § 122, 2 (infin.); H. 359 D, *that I shall enrage a man*, etc. — **ὃς** relates to ἄνδρα. — **μέγα,** adv. w. κρατέει, *greatly*, i. e. *powerfully*.

79. **Ἀχαιοί** (cf. note v. 2), as distinguished fr. Ἀργεῖοι, is thought by Gladstone to denote particularly the aristocracy. — **καί οἱ** (dat.) *and him;* st. καὶ ᾧ, *and whom*.

80. **κρείσσων,** sc. ἐστί: *is superior*. — **ὅτε χώσεται** (aor. subjunc. w. short mode-sign): ὅτε st. ὅταν or ὅτε κε, G. §§ 234, 223, Note 2; H. 759, *whenever he is enraged with*, etc. — **χέρηι** (Cr. χέρηϊ): L. & S. χερείων, II.

81, 82. **εἴ περ γάρ τε** (Epic use)...**καταπέψῃ** (καταπέπτω): *for if indeed* (= *granted that*) *he suppress* (lit. *boil down, digest*). — **χόλον**: *rage, anger;* **κότον,** *a grudge*, something more lasting. — **ὄφρα τελέσσῃ**: *until he accomplish it* (the revenge which in his settled anger he purposes).

83. **ἑοῖσι**: possess. pron. fr. ἑός = ὅς; Att. ἐν τοῖς στήθεσιν: *in his breast*. — **φράσαι** (φράζω): impv. mid. *consider;* the act. means *to indicate, to say*.

85. **θαρσήσας μάλα εἰπέ** (impv., note the accent): *with courage* (lit. *having taken courage*) *tell certainly*. — **θεοπρόπιον**: last syllable made long, by the rhythmic accent. Cf. ἀμφηρεφέα, v. 45.

86. **οὐ μά**: οὐ is expressed here and repeated before τίς, v. 88, with special emphasis; *for no! by Apollo...no one...shall lay* (ἐποίσει, ἐπιφέρω). — **διίφιλον**: *dear to Zeus;* cf. v. 74. — **ᾧ τε,** w. εὐχόμενος: *to whom praying*, i. e. *through whose aid you, Calchas, make plain*, etc.

88. **ἐμεῦ...δερκομένοιο**: gen. abs., *while I live*, etc., spoken in a threatening tone.

89. **σοί**: remote obj. of ἐποίσει. Observe that σοί is orthotone in Hom., though enclitic in Att. The dat. τοί in the sense of σοί is enclit. — **κοίλῃς**: dat. plur. w. νηυσί, G. § 39; H. 129 D. Cf. v. 26.

90. **συμπάντων Δαναῶν.** It is better, I think, in rendering, to leave this for the place where it stands in the Greek sentence; and to repeat the idea οὔ τις; *no one of all the Danaï*, etc. — **οὐδ' ἤν**: *not even if*, etc. Calchas had already plainly indicated (vv. 78, 79) against whom his words would be directed.

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91. πολλόν: Att. πολύ, *much*, *by far*. — **ἄριστος**: pred. w. εἶναι, cf. πρόφρων, v. 77. — **εὔχεται εἶναι**: *boasts that he is*, etc. See L. & S. εὔχομαι, III.

92. ηὔδα (αὐδάω): imperf. 3d sing.; pronounced in two syllables.

93. Cf. v. 65. — Vv. 94, 95, cf. vv. 11, 13.

95. οὐδ' ἀπέλυσε: *nor did he release.* Meaning of λύω in the mid.? Cf. v. 13.

96. τούνεκ' ἄρα: *for this very reason.*

97. πρὶν...πρίν, expressed in the principal and also in the subordinate clause: rendered only in the latter (the subordinate) clause by one word; *nor will he avert* (ἀπώσει, ἀπωθέω)...*until*, etc.

98. πρίν, w. the infin. ἀπὸ...δόμεναι (Att. ἀποδοῦναι): G. § 274; H. 769. Force of ἀπό in compos. See Lex. ἀποδίδωμι (*to restore*, *render*, *what is due*); *until* (*we*) *give back*, etc. The subj. of ἀποδόμεναι and of ἄγειν is intentionally left indefinite, although the reference to Agam. is sufficiently distinct.

99. ἀπριάτην ἀνάποινον: *unbought*, *without a ransom*; usu. considered advs. Am., Cr., Düntz., Koch, and others; yet F. remarks, "they appear to be adjs. here." Notice the asyndeton, giving liveliness to the expression.

100. ἐς Χρύσην (the town), *to Chrysa.* The idea, *to* or *for Chryses*, would naturally be expressed by the dat. Χρύσῃ. — **μίν**: obj. both of ἱλασσάμενοι and of πεπίθοιμεν (2 aor. w. redup. of πείθω, G. § 122, 1; H. 425 D); *then having propitiated* (*him*) *we might persuade him.*

Vv. 100–187. — Conflict between Agamemnon and Achilles.

101. Cf. v. 68. — **ὅ γε**: the prophet Calchas.

103. μένεος (gen.) w. **πίμπλαντο** (πίμπλημι); **μέγα,** adv.; cf. v. 78; **φρένες ἀμφιμέλαιναι** is in keeping with the idea of anger: *his heart*, *black all around*, *was greatly filled with rage.*

104. οἱ (enclit.) is not, I think, to be regarded as dat. for gen., or as possess. dat., w. ὄσσε; but rather as dat. of interest, or ethical dat. (G. § 184, 3, Note 5; H. 597, 599); and may be omitted in rendering. When we say, *his two eyes*, we are simply rendering ὄσσε, as above we render φρένες *his heart*, and v. 95, θύγατρα *his daughter.* — **λαμπετόωντι** (λαμπετάω): contraction? G. § 124, 1; H. 370 D, a. — **ἐΐκτην**: syncop. for ἐικέτην, G. Appendix εἴκω; H. 409 D, 7, *his two eyes resembled glowing fire.*

105. Κάλχαντα, w. **προσέειπεν.** Notice the asyndeton.— **κάκ'** (= κακά), obj. of ὀσσόμενος (L. & S. ὄσσομαι). Cf. Shakespeare's expression, *looking daggers*, and Uhland's, *was er blickt ist Wuth*, *What he looks is wrath.*

106. οὔ πώ ποτε: *not yet at any time*, *never yet.* — **τὸ κρήγυον**: generic article; cf. τὰ κακά, v. 107.

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107. τὰ κακά: subj. of *φίλα ἐστί*, *μαντεύεσθαι* added as epexegetical (explanatory); F., lit. *the things* (*which are*) *evil are always agreeable to you in mind to foretell;* i. e. *it is always pleasant to you to prophesy evil.*

108. ἐσθλὸν...τι...ἔπος: obj. of *εἶπας*, *you have neither spoken any noble word hitherto, nor*, etc. Or, if *πώ* here is taken in the sense of *πώς*, as seems necessary in some other passages, we may render, *you have neither in any way spoken*, etc. The first rendering is the usual one. *οὔτ' ἐτέλεσσας*, *nor accomplished it, nor brought it to pass*, added for emphasis; something as Hom. joins *ἔπος τε ἔργον τε.*

110. ὡς δή: ironical (F., Am.); *that really on this account*, etc. — **σφίν**: cf. v. 73.

111. οὕνεκα: cf. v. 11. — **κούρης Χρυσηΐδος** "depends rather on *δέξασθαι* than on *ἄποινα*." F. "The genitive belongs to *ἄποινα*, not to *δέξασθαι*. Düntz. I should say it belongs to neither word exclusively, but to the idea of the two combined; *to receive the splendid ransom for the maiden Chryseïs;* gen. of cause, G. § 173, 1; H. 577, b.

112. βούλομαι is comm. understood here, as *προβέβουλα* v. 113, and *βούλομαι* in v. 117, in the sense *malo*, *μᾶλλον βούλομαι*; *since I much prefer to have her herself* (in distinction from the ransom) *at home.*

114. ἕθεν (G. § 79, Note 2; H. 233 D) w. the comp. *χερείων*, *not inferior to her*, i. e. to Clytæmnestra.

115. Accs. of specif.; **δέμας** and **φυή** are usu. defined in the lexicons in nearly the same words; yet *δέμας* (same stem as *δέμω*, *to build*) seems rather to denote the *stature*, and *φυή* (akin to *φύομαι*, *to grow*) the *form*. Cf. 2, 58, where the words *εἶδος*, *μέγεθος*, and *φυήν* are used to denote *looks*, *stature*, *form*. — **οὔτε τι ἔργα**: lit. *nor at all in works;* perh. we may render, *nor in any accomplishments.*

116. καὶ ὥς (so F., Am., Düntz., Koch after *οὐδ'* and *καί*; but Cr., Dind., and others write *ὥς*): *even thus*, notwithstanding all my preferences. — **δόμεναι**: cf. v. 98. — **τό γε**, subj.; **ἄμεινον**, pred., sc. *ἐστίν*, *if this is*, etc.

117. βούλομ' (notice the asyndeton; also the elision of *αι* in Hom.)...**ἤ**: *I wish...rather than.* Cf. v. 112. — **λαόν**, subj. of *ἔμμεναι* (Att. *εἶναι*); *σῶν*, pred.

118. ὄφρα μὴ οἶος...ἔω (Att. *ὦ*): *that I may not be alone* (or the *only one*). Distinguish carefully *οἶος* and *οἷος*.

120. ὅ μοι γέρας: *that my reward*, etc.; explanatory of *τό γε*; *ὅ* here and in some other passages is usually understood in the sense of *ὅτι*; *μοί*, dat. of interest or ethical dat. Cf. note on *οἷ* v. 104. — **ἄλλῃ**, adv.: *elsewhere, in another direction.*

123. πῶς γάρ: *for how*, etc., is to be closely connected in mind with the unreasonable demand of Agamemnon.

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124. οὐδέ τί που ἴδμεν (Att. *ἴσμεν, οἶδα*); lit. *we do not even at all anywhere know of*, etc.; a very intensive expression.

125. τὰ...τά: the former relat., the latter demonst.: *those things have been divided which*, etc. **πολίων** (Att. *πόλεων*) depends on *ἐξ-*; *ἐξεπράθομεν*, Lex. *πέρθω*; *δέδασται*, Lex. *δαίω* (B), *to divide*.

126. λαούς, subj. of *ἐπαγείρειν*, which repeats with emphasis the idea first expressed in *παλίλλογα* (adj. or adv.), *that the people collect these things together over again*.

127. θεῷ: *to the god*, i. e. to Apollo, of whom Chryses was priest., — a stronger appeal than though he had said *to her father*. **πρόες**, *πρό* and *ἵημι*.

128. Notice the force of **ἀπο-** in compos. w. *τίσομεν* (Lex. *τίνω*), *we Achæans will repay* (*thee*), *will pay in full*, etc. Cf. *ἀποδόμεναι*, v. 98. — **αἴ κέ ποθι** = Att. *ἐάν που*, *if perchance*. See L. & S. **πού**, II. Cf. **πού**, v. 124.

129. δῷσι (H. 361 D; G. § 128, 2; cf. § 122, 2 (subj. and optat.) = Att. *δῷ*, *shall grant* (*to us*) *to sack*, etc. — **εὐτείχεον**: adj. of two endings.

131. μὴ δ' οὕτως. Is *δ'* for *δή*, with an elision of *η*? So Am., F., Cr., Koch; yet Düntz. takes it for *δέ* as a connective. I am inclined to take **δ'** here for *δέ*, and to understand it as a weaker form of *δή*. Cf. its use in *οὐδέ*, *μηδέ*, and Epic *καὶ δέ*; also in the apodosis; *ἐγὼ δέ*, *then I*, v. 137; *τοῖσι δέ*, v. 58. Cf. also the use of *μέν* for *μήν*. — **ἀγαθός περ ἐών**: *πέρ* intens.; *ἐών* is usually taken here as causal; *since you are very brave* (*da du doch wacker bist*. Am., Hentze; *da du so brav, tapfer bist*. Cr.). Some, however, take *ἐών* as concessive; *though*, etc.

132. κλέπτε νόῳ: w. *μὴ δ' οὕτως*, lit. *do not thus attempt to steal in mind* (*in thought, in purpose*), *since*, etc.; *παρελεύσεαι*, *παρέρχομαι*. For the pres. denoting attempted action, see H. 702, fine print; G. § 200, N. 2.

133. ἦ ἐθέλεις, κτέ. *Do you indeed wish, to the end that you yourself may keep your prize, that I, on the contrary, sit thus destitute?* Cr., Naeg., and some others take *ὄφρα* here as temporal, *while*, etc. All the recent editors take it as final; and so I have rendered it above. In the temporal sense, it comm. takes the indic. — **αὔτως**: *just so, just in the way you propose, utterly*; w. *δευόμενον* (*δεύομαι*, Att. *δέομαι*, *to want*), which agrees w. *ἐμέ*. — **κέλεαι**: cf. v. 74.

135, 136. εἰ μὲν δώσουσι...ἔσται: a conditional sentence with no conclusion expressed; H. 753, a; G. § 226, Note. It is usual here to supply the apodosis in translating. *If...will give*, etc., *it will be well* (*καλῶς ἕξει*). — **ἄρσαντες** (*ἀραρίσκω*) **κατὰ θυμόν**: *having suited it* (*γέρας*) *to my mind*. — **ἔσται**, subj., sc. *γέρας*: *that it may be an equivalent* (to the maiden).

137, 138. εἰ δέ κε, Att. *ἐὰν δέ*. — **δώωσιν**: H. 370 D, c; G. § 128, 2. — **ἐγὼ δέ.** Notice the use of *δέ* here, *then I*, etc. Cf. vv. 58, 131. — **κὲν**...

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ἕλωμαι (aor. subjunc.; H. 720, e; G. § 209, 2)...**ἰών**: *will go and take*, etc. — **τεὸν...γέρας**, obj. of ἕλωμαι.

138, 139. **ἢ.. ἑλών**: *or will take and lead away* (*that of*) *Od.* — **κέν**, w. fut. indic. κεχολώσεται: H. 710, b; G. § 208, 2. — **ὅν**: const. H. 551; G. § 162, *whom I shall* (or *may*) *approach*.

140, 141. **μεταφρασόμεσθα** (μεταφράζω, mid.), **ἐρύσσομεν, ἀγείρομεν, θείομεν** (Att. θῶμεν), **βήσομεν**: subjunc. w. short mode-sign; cf. ἐρείομεν, v. 62, Note; μεσθα, Att. μεθα, *let us consider, let us draw*, etc.; ἄγε, interjec.; cf. v. 62; *and now, come! let us*, etc.

142, 143. **ἐς...ἐς...ἄν** (= ἀνά), sc. νῆα: *let us collect into* (*it*), etc. — **αὐτήν**: intens. pron. w. Χρυσηΐδα.

144. **ἀνὴρ βουληφόρος**: appos. w. εἷς τις, subj. of ἔστω; ἀρχός, pred., *let some one...be leader*, etc.

147. **ἧμιν**. Note the accent. So Am., F., Koch, Cr. Dat. of interest, *for us.* — **ῥέξας** (Lex. ῥέζω): particip. denoting *means;* H. 789, b; G. § 277, 2.

149. **ἀναιδείαν**: acc. w. ἐπιειμένε (ἐπιέννυμι).

150. **πείθηται**. Note the force of the subjunc. here; H. 720, c; G. § 256.

151. **ὁδόν**: cogn. acc.; ἐλθέμεναι (Att. ἐλθεῖν), μάχεσθαι, explanatory of ἔπεσιν πείθηται, *obey your words, either to go on an expedition* (to Chrysa, as you now propose), *or*, etc.

152. **οὐ γὰρ ἐγώ**. Note the sudden and spirited transition from the indef. τὶς to ἐγώ. — **αἰχμητάων**: appos. w. Τρώων.

153. **δεῦρο**: *hither;* connect in thought w. ἤλυθον; μαχησόμενος, note this form of the fut. in Hom. — **μοὶ αἴτιοι**: "*guilty towards me.*" Felton.

154. **οὐ γάρ πώ ποτε**: cf. v. 106. — **ἐμὰς βοῦς**: *my cattle.* Notice the gender, the herds consisting chiefly of cows. — **ἤλασαν**: ἐλαύνω, *to drive away.*

156. **ἐδηλήσαντο**: Lex. δηλέομαι. — **ἐπεὶ ἦ**: the reading of all the recent editt. st. ἐπειή; ἦ is intens. w. μάλα. — **πολλὰ μεταξύ**, sc. ἐστίν: *since very many things lie between*, i. e. between *fertile Phthīa, land of heroes*, and the Trojans.

157 Appos. w. **πολλά**.

158. **σοί** (w. ἅμα): cf. note v. 89. — **ἑσπόμεθα**: ἕπομαι.

159, 160. **τιμὴν ἀρνύμενοι..πρὸς Τρώων**: *acquiring honor for...from the Trojans.* For this use of πρός, see L. & S. πρός, A. II. — **τῶν**: *these things;* emphat. — **μετατρέπῃ**: 2d pers. sing.

161. **καὶ δή μοι...ἀπειλεῖς**: *and now you threaten yourself to*, etc.; αὐτός, w. the infin.; cf. πρόφρων, v. 77. — **μοί**: remote obj. w. ἀφαι-; H. 597; G. § 184, 3. For other constructions w. ἀφαιρέω, see Lex.

162. **ᾧ ἔπι**: anastrophe; H. 102 D, b; G. § 23, 2; *for which.* — **δόσαν,**

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Att. ἔδοσαν : *gave* (*it*, the reward). Notice the change from the preceding relative sentence. Cf. v. 79 for the same change.

163. οὐ μὲν (= μήν) **σοί ποτε...γέρας**: lit. *I never have a reward equal with you*, i. e. *equal with yours*, *when*, etc. Distributions of booty had no doubt often been made during the preceding years of the war. Note the omission of ἄν in this clause.

164. εὐναιόμενον. Am. and Koch have here the reading εὖ ναιόμενον. — **Πτολίεθρον**: indef., *a well-situated town of*, etc.

166. τὸ πλεῖον, obj. of διέπουσι (*accomplish*).

167. σοὶ τὸ γέρας, sc. ἐστί: *the reward for you* (or *for thee*) *is*, etc. τό w. γέρας approaches very near the Attic article in force. — **ὀλίγον, φίλον,** sc. γέρας, obj. of ἔχων: *but I with*, etc.

168. κάμω, κάμνω: πολεμίζων (Att. πολεμῶν), particip., denoting means.

169. ἦ πολύ: *by far*. Cf. ἦ μάλα, v. 156.

170, 171. ἴμεν, Att. ἰέναι, w. φέρτερον: *better to go*, etc. — **οὐδέ σ' ὀίω... ἀφύξειν** (ἀφύσσω). This is generally rendered nearly in this manner: *nor do I purpose, being* (*as I am*) *in dishonor here, to amass wealth and riches for you.* This meaning of ὀίω is thought to be well established; although by no means the usual one; σ' with this rendering must be taken for σοί, and this is said to be the only instance of the elision of οι in σοί; although οι in μοί occasionally suffers elision. The other rendering is this: *nor do I think that you will amass wealth and riches here, while I am in dishonor.* This construction has the advantage of taking σ' for σέ and ὀίω in its ordinary sense. It is preferred by Koch, and advocated by Leo Meyer in Kuhn's Zeitschr. The reading would then be οὐδέ σ' ὀίω. Recollect that σέ is enclit., but σοί in Hom. orthotone.

173. μάλα w. the impv. cf. v. 85. — **ἐπέσσυται**: ἐπι-σεύω.

174. πάρ' for πάρεισιν: H. 102 D, a; G. § 191, 3, Note 5, παρά w. ά elided would be παρ'; H. 100; G. § 24, 3. — **ἔμοιγε** and above **ἔγωγε**: the words of one who feels his own importance. The force may be conveyed in English by the emphasis and the haughty tone.

175. κέ, w. fut. indic. to mark the future event as contingent: *who will honor me* (if an opportunity shall occur); H. 710, b; G. § 208, 2.

177. Faesi's edit. (fünfte Auflage, besorgt von F. R. Franke) is the only one that I have seen which includes this verse in brackets. — **ἔρις**, sc. ἐστί: φίλη, pred.: *strife is dear*, etc. With πόλεμοι and μάχαι understand the same pred.

178. καρτερός: positive degree. How would it be accented if it were comp.? — **θεός που**: *doubtless some god*, etc., i. e. no credit is due to you. Cf. ποθί, v. 128, Note. — **τό γε** refers to the clause εἰ...ἐσσι, *if you are very strong;* and this perh. is a sarcastic allusion to vv. 165, 166, *my hands accomplish*, etc.

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179. Notice the asyndeton here and also v. 178.

180. **σέθεν** (Att. *σοῦ*. Cf. *ἕθεν*, v. 114), depends on *ἀλεγίζω*.

181. **κοτέοντος**, sc. *σέθεν*. The thought is repeated with little variation, chiefly for emphasis.

182. **ὡς** is usually now taken as comparative here with an implied *οὕτως* following in v. 184. Cr. and some of the older editt. take it as causal. The English word *as* has the same double signification and is therefore an accurate rendering here, *As Phœbus Apollo...I will send her...but I myself will go...and lead away*, etc. Notice here *ἀφαιρεῖσθαι* w. two accs. — **κ' ἄγω**: cf. *κὲν...ἕλωμαι*, v. 137, Note.

185. **τὸ σὸν γέρας**: emphat. appos. w. *Βρισηΐδα*. If *τό* is taken here as demonst., it would be rendered *that reward of thine*.

186. **σέθεν**, w. *φέρτερος*, comparat. (note the accent, cf. note on *καρτερός*, v. 178): *better than you, superior to you*.

187. **ἶσον...φάσθαι** (Att. *φάναι*): *to fancy (himself) equal with me*. L. & S. *φημί*, I. — **ὁμοιωθήμεναι** (Att. *ὁμοιωθῆναι*, *ὁμοιόω*) **ἄντην**: *to make himself face to face similar to me, to compare himself openly with me*.

Vv. 188-222. — The Intervention of Athēna.

188. **Πηλεΐωνι**: so F., Am., Koch, st. *Πηλείωνι*; a patronymic; in Eng., *son of Peleus*, or *Pelīon*, or *Pelēion*; dat. w. *γένετ'* (= *ἐγένετο*), lit. *wrath arose to*, etc. — **ἐν**, w. *στήθεσσιν* (*ν* movable *metri gratia*). — **οἱ**, dat. *μερμήριξεν*; not necessarily rendered into Eng. Cf. note on *οἱ*, v. 104; *ἦτορ*, subj.: *his heart within his shaggy breast*, etc.

190-192. **ἠ...ἦε** (so F., Am., Düntz.: *ἠέ*. Cr., Koch, Dind.): *whether ...or*. — **τοὺς μὲν...ὁ δέ**: *should disperse these* (the companions of Agamemnon) *while he* (Achilles), etc. One might expect here the antithesis *τοὺς μὲν...Ἀτρεΐδην δέ*; but *ὁ δέ* gives more prominence to Achilles, the principal figure in the mind of the poet, who never hesitates to sacrifice grammar to art.

193. **εἷος**, Att. *ἕως*: *while*. — **κατὰ φρένα καὶ κατὰ θυμόν** is not mere tautology, as both mind and heart were strongly exercised.

194. **ἕλκετο δ'...ἦλθε δ' Ἀθήνη**: *and was drawing...then Athena came*, etc. For this use of *δέ* after *ἦλθε*, cf. note on *δέ*, v. 58.

195, 196. **πρὸ...ἧκε**: *sent (her*, i. e. Athena) *forth*, etc. — **ἄμφω**, obj. of *φιλέουσα* and understood (in the gen.) w. *κηδομένη*. This verse assigns the reason of *πρὸ...ἧκε*.

197, 198. **στῆ**, Att. *ἔστη*, sc. *Ἀθήνη*. — **ξανθῆς κόμης**: gen. of the part. H. 574, b; G. § 171; *took hold of Peleion by his golden hair* (or *blond hair*). — **οἴῳ**, sc. *οἱ*: *to him alone*. — **ὁρᾶτο**: mid., *saw (her)*.

199, 200. **μετὰ δ' ἐτράπετο, μετατρέπω.** — **δεινὼ...φάανθεν** (H. 396 D;

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G. Appendix, *φαίνω*; *-εν* for *-ησαν*; H. 355 D, c; G. § 122, 2. Notice also a plur. verb w. dual subj.; H. 517; G. § 135, N. 3); *her two eyes shone terribly; οἱ* refers to Athena; lit. *shone in respect to her.* Cf. note on *οἱ*, v. 104. — **δέ**, after *δεινώ*, causal, *for.* So Am., Koch, and others. The rendering, *and her two eyes appeared to him terrible*, is not approved by the best German editors.

201–203. μίν depends on *προσ-*, *ἔπεα* on *-ηύδα* (*αὐδάω*), *speaking* (*φωνήσας*), *he addressed to her*, etc. — **τίπτ'** = *τί ποτε*: *why I pray?* — **ἦ ἵνα... ἴδῃ** (2d pers.): *is it that you may behold*, etc.

204, 205. ἐκ...ἐρέω: L. & S. *ἐξερέω* (A). — **τό**: *this, it.* — **καὶ τελέεσθαι** (fut.): *that it will come to pass also.* — **ᾗς ὑπεροπλίῃσι** (an abstract noun in the plur.): *by his insolent acts.* — **ἄν ὀλέσσῃ** (*ὄλλυμι*): cf. note on *κέν... ἕλωμαι*, v. 137, Note.

206. γλαυκῶπις: *fierce-eyed* (cf. *δεινώ*, v. 200). This has been perhaps the most common rendering; but Schliemann suggests that the epithet *γλαυκῶπις* was derived from the owl-faced images found in such abundance among the ruins of Hissarlik (now generally supposed to be the Ilium of Homer). Schliemann derives *γλαυκῶπις* fr. *γλαῦξ*, *γλαυκός*, *an owl*, and *ὤπη*, *face.* Whether this opinion will prevail, so that we shall hereafter hear the rather unpoetic rendering *owl-faced* or *owl-eyed Athena*, it is perhaps premature to say. Cf. Sch., Troy, and especially Mycenæ, p. 19, Note A.

211. ἀλλ' ἦ τοι ἔπεσιν μέν (= *μήν*): (not by any violent act) *but at all events with words*, etc. — **ὀνείδισον**: L. & S. *ὀνειδίζω*, II. 2. — **ὡς ἔσεταί περ** is rendered in two different ways: (1) *just as it shall come to pass.* Cr., Koch, Naeg.; (2) *just as* (*it*, i. e. the language of reproach) *shall come*, i. e. *as much as you please, as vehemently as you please.* F., Am., Düntz.

212. Cf. v. 204. — **τετελεσμένον ἔσται**: a fut. pf. in force; lit. *this will be* (*having been*) *accomplished also.*

213. καί: intens. w. *τρὶς τόσσα...δῶρα.* — **τοί**, w. *παρέσσεται*, lit. *will be present with thee.* More freely rendered, *At some time you will receive even thrice as many*, etc.

214. ἡμῖν: *to us*, i. e. Athena and Hera.

216, 217. εἰρύσσασθαι (*σσ*, metri gratia): Lex. *ἐρύω*, *to draw to one's self;* hence, *to keep, observe, obey, the word of you both.* — **κεχολωμένον** (sc. *ἐμέ*, subj. of *εἰρύσσ-*): *even though very greatly enraged in heart.*

218. ὅς κε...ἐπιπείθηται (a cond. relat. sentence, equivalent to *ἐάν τις, κτέ.*; H. 757; G. § 233): *whoever obeys*, etc. — **μάλα τε** (Epic use of *τέ*): confirmative. — **ἔκλυον**, impf. w. aor. sense; here used as gnomic aor. and translated as pres.; H. 707; G. § 205, 2; *him do they certainly hear.*

219. ἦ: Lex. *ἠμί*: *he spoke.* It forms a sentence by itself, and may thus be distinguished from *ἤ* intens — **σχέθε** (Lex. *σχέθω*, *ἔχω*): *he continued to*

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hold, or *he checked*, i. e. he did not draw his sword any further from the scabbard. Cf. v. 194.

220–222. ὦσε, ὠθέω. — **Οὔλυμπόνδε**: cf. οὐρανόθεν, v. 195. οὐρανός, generic, *the heavens;* Οὔλυμπος, more limited in meaning, that part of the heavens where the gods dwelt. Cf. in v. 497, οὐρανὸν Οὔλυμπόν τε. — **βεβήκει** (βαίνω): *was gone* (that very instant), — the plupf. denoting the suddenness of her departure. — **δῶματ' ἐς**: *into the mansion of*, etc.; prep. after its noun; δώματα, plur. same principle as τόξα, v. 45; στέμματα, v. 14. The departure of Athena was as sudden as her first appearance. She had appeared to Achilles alone.

Vv. 223–303. — Renewal of the strife between Achilles and Agamemnon.

223. ἐξαῦτις: *again, anew.* His conflict w. Agam. had been interrupted by the sudden appearance of Athena.

225–228. κυνὸς ὄμματ' ἔχων (same idea as κυνῶπα, v. 159): put in this form to correspond with κραδίην ἐλάφοιο. — **οὔτε ποτέ**: join w. τέτληκας θυμῷ; *never have you dared either*, etc. — **πόλεμον.** Observe the prevailing meaning in Hom. See L. & S. Notice also that the ultima takes the place of a long syllable. The foot is -μον ἅμα, a dactyl. Cf. v. 491. — **ἀριστήεσσιν**: ἀριστεύς. — **τὸ δέ...εἴδεται**: *for this seems*, etc. Difference between κήρ and κῆρ? εἴδεται, L. & S. ΕΙΔΩ, A, II. Cf. Lat. *videtur.*

230. δῶρ' ἀποαιρεῖσθαι (Att. ἀφαιρεῖσθαι) **ὅς τις**: *to take away the gifts from* (*him*), *who*, etc. Notice the omission of ἄν w. ὅς τις...εἴπῃ; H. 757, 759; G. §§ 233, 223, Note 2.

231. δημοβόρος βασιλεύς is perhaps better viewed as an exclamation expressing disgust, rather than as a direct address; H. 541; G. § 157, Note.

232. ἦ γὰρ ἄν, κτέ.: condition omitted; H. 752; G. § 226,2; *for* (otherwise, i. e. did you not rule over worthless men) *you would surely now, Atreides, for the last time*, etc.

233. ἐπὶ...ὀμοῦμαι: L. & S. ἐπόμνυμι.

234–236. ναὶ...σκῆπτρον: connect w. v. 240, *By this sceptre...surely at some time a longing for Achilles shall come upon*, etc. — **τὸ μὲν** (= μήν) ...**λέλοιπεν**: *which shall never put forth*, etc. (and has never put them forth) *since*, etc. — **περὶ...ἔλεψεν**: L. & S. περιλέπω. — **χαλκός**, as often, the material for the thing made (metonymy). We may render it *the knife.* This entire passage is imitated by Virgil, Æn. 12, 206 ff.

237–239. φύλλα...φλοιόν: partit. appos. w. ἑ; H. 500, b; G. § 137; the whole and the parts (σχῆμα καθ' ὅλον καὶ μέρος); *for this knife has peeled it round about* (has peeled off) *both leaves and bark* (so Cr.); Lex. περιλέπω; or, as it is often read, *for round about it the knife has peeled off*

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both leaves, etc. — **μίν**, *it*, the sceptre (cf. ἕ, v. 236); obj. of φορέουσι. — **οἵ τε** (Epic use of τέ). — **εἰρύαται**: Lex. ἐρύω; -αται; H. 355 D, e; G. § 122, 2; *the sons of the Achæans...administering justice, who maintain the laws by the authority of Zeus.* — **ὁ δέ...ἔσσεται**: *and this shall be*, etc.

241–244. **ἀχνύμενος**: concessive; πέρ, intens. — **ἀμύξεις**: ἀμύσσω. — **ὅ**: here used as causal conj. = ὅτι. For ὅ in the declarative sense of ὅτι, cf. v. 120. — **τέ**, Epic use: so that ὅ τε = ὅτι τε; *because you did not honor the bravest*, etc.

245–249. ποτὶ (Att. πρὸς) **δὲ...γαίῃ**: *and on the ground he cast*, etc. — **πεπαρμένον** (πείρω) agrees w. σκῆπτρον. — **τοῖσι**, w. ἀν-: cf. vv. 58, 68. — **τοῦ** (relat.)...**ῥέεν** (ῥέω) **αὐδή**: *from whose tongue also flowed speech*, etc. καί connects the thought of the entire verse w. ἡδυεπής; cf. Cic. de Senec. 10, 31, *ex ejus lingua melle dulcior fluebat oratio.*

250–252. **τῷ**, w. ἐφθίαθ' (= ἐφθίατο, fr. φθίνω; ending -ατο, cf. εἰρύαται, v. 239): *and from before him had passed away already*, etc. — Notice the difference between **οἵ οἱ**; the former, relat., subj. of τράφεν (= ἐτράφησαν, fr. τρέφω) and ἐγένοντο; the latter, dat. w. ἅμα, *together with him*, lit. *were brought up and born.* Our idiom would invert the order, *were born and brought up.* "In a hysteron proteron, the more important thought usually precedes the other; the second appears as a less essential complement of the idea. Hence ἅμα τράφεν, as denoting a more intimate relation among men than ἐγένοντο, is placed first." F. "In the retrospect, the period of one's education appears nearer and more important than the time of one's birth, and, hence, is mentioned first." Naeg. — Notice the frequent use of μετά, w. the dat. in Hom.; st. Att. ἐν w. dat.

253, 254. **ὅ σφιν**: cf. v. 73. — **ὤ** (oxytone), an exclamation; **ὦ** (perispomenon), used before the vocative, in a direct address. L. & S. write in this phrase ὦ; but Cr., Am., Düntz., Dind., F., Koch, Seiler, etc., write ὤ w. πόποι. The exclamation here seems to denote chiefly the emotion of grief; *O, woe is me! truly, great sorrow*, etc.

255–258. **γηθήσαι** (optat.). Notice the accent. — **κεχαροίατο** (χαίρω): Epic 2 aor. mid. κεχαρόμην. — **πυθοίατο** (πυνθάνομαι): ending -ατο; cf. ἐφθίατο, v. 251; *would rejoice...if they should ascertain*, etc. — **σφῶιν**, remote obj. w. πυθοίατο: *respecting you two.* — **οἵ**: plur. relates to σφῶιν, dual; cf. note on φάανθεν, v. 200. — **περὶ μέν** and **περὶ δέ**, w. ἐστέ: *who are superior to the Danaï in counsel* (i. e. in giving counsel) *and are superior in fighting.* — **μάχεσθαι**: infin. as verbal noun, acc. of specif.; same const. as βουλήν.

260, 261. **καὶ ἀρείοσιν...ὑμῖν**: *even braver than you;* the dat. ὑμῖν by the attraction of ἀρείοσιν; = ἠέ περ ὑμεῖς ἐστε. — **καὶ οὔ ποτέ μ', κτέ.**: *and never did they*, etc.

262. **οὐ γάρ πω...ἴδον** (Att. εἶδον): *for not yet have I seen*, etc.; or, if

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γάρ here is viewed as confirmative, *surely*, *not yet*, etc. Notice the aor. *ἴδον* rendered as pf. — **οὐδὲ ἴδωμαι**: nearly like the fut. indic., but less positive; H. 720, e; G. § 255; *nor shall I see such men as*, etc.

263, 264. All these were leaders of the Lapĭthae, a Thessalian tribe, famous in the mythical period.

265. Is thought to be an interpolation, and hence is included in brackets. It may be omitted in translating.

266–270. Notice the force of **δή** after superlatives. See Lex.; also the emphatic repetition of **κάρτιστοι...κάρτιστοι...καρτίστοις.** — **μέν** here intens. = *μήν*. — **φηρσίν**: appos. w. *καρτίστοις*. — **ἀπόλεσσαν**, Att. *ἀπώλεσαν*, fr. *ἀπόλλυμι*, trans. *destroyed* (*them*). — **ἀπίης**: three meanings are proposed; see L. & S. The entire phrase, *τηλόθεν ἐξ, κτέ.*, is often rendered, *from a far distant land* (the idea *from* being repeated in *-θεν* and *ἐξ*; *ἀπίης*, *distant*). G. Curtius (Grundzüge, 3 Aufl. S. 428) associates *ἄπιος* with the Sanscrit adj. apjas, *situated in water.* With this meaning of *ἄπιος* he compares the ancient name of the Peloponnesus, *γῆ Ἀπία*, and the later Slavic name *Morea*, from *more* = *mare*, *Waterland.* Adopting this suggestion, the clause may be rendered, *from far away from a sea-girt land*, or *from a land over the sea.* Schliemann (Mycenæ, p. 21) adopts the rendering *Apian*, from Apis, king of the Argolic land. Auten. prefers the first rendering. It is difficult to decide very positively between the three.

271, 272. κατ' ἔμ' αὐτόν (Hom. does not use the Att. forms *ἐμαυτοῦ*, acc. *ἐμαυτόν*, *σεαυτοῦ*, etc.); *by myself.* Thus it could be seen what service he as a single man rendered. So Am., Cr., F., Koch; but Doed., Düntz., and some others render it, *according to myself*, i. e. *according to* (*the best of*) *my ability.* Notice the emphatic position of *ἐγώ*; also in juxtaposition and contrast w. *κείνοισι*. — **ἄν**, w. *μαχέοιτο*: *and with those* (*heroes*), *no one of those*, *who are now mortals upon the earth*, *would fight.*

273, 274. βουλέων: declens. H. 128 D, b; G. § 39; depends on *ξύνιεν* (Att. *συνίεσαν*, fr. *συνίημι*), *they heeded my counsels.* — **ἄμεινον,** sc. *ἐστίν*.

275. σύ: addressed to Agamemnon; *τόνδε*, remote obj.; *κούρην*, direct obj. of *ἀποαίρεο* (cf. vv. 182, 230), for *ἀποαιρέεο*, an ε elided, and the accent drawn back. — **ἀγαθός περ ἐών**: cf. v. 131, Note; *since you are very noble*, or *noble as you are.*

276. ἔα (impv. fr. *ἐάω*), sc. *κούρην*; *ὡς* (receives the accent of *οἷ* enclit., hence in the text *ὥς*), *but suffer* (*her to remain*), *as...first gave* (*her*) *for a prize to him*; *γέρας*, appos. w. the obj. (*κούρην*) of *δόσαν*.

277. -δη, ἔθ-, synizesis. The foot is *-δη ἔθελ' ἐ-*, a dactyl. — **βασιλῆι**: *the king*, *the commander-in-chief.*

278, 279. οὔ ποθ' ὁμοίης ἔμμορε (*μείρομαι*) **τιμῆς**: *never obtained* (*as his portion*) *like honor*, i. e. such as Agam. obtained. — **ᾧ τε** (Epic use of *τέ*), *to whom.*

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280, 281. καρτερός (note the accent; positive degree): *strong, powerful*, esp. in battle; hence, *brave*. — **γείνατο** (L. & S. γείνομαι, II.), *bore*. — **φέρτερος** (note the accent; comparat.), *superior* (in rank and authority).

282–284. ἔγωγε: emphat. Nestor makes a personal appeal, *I myself* (the aged man, companion of ancient heroes) *beseech* (*you*); λίσσομαι, pres. — **Ἀχιλλῆϊ**: indirect obj. w. μεθέμεν (Att. μεθεῖναι, fr. μεθίημι). The dat. here may be viewed in two different ways, (a) *to lay aside* (more lit. *to let go*) *your anger as a favor to Achilles*. So Am., L. & S. (sub. μεθίημι); (b) *to lay aside your anger against Achil*. So Cr., Koch, Naeg. — **πολέμοιο**: objective gen. w. ἕρκος; *a great defence to all...against*, etc.

286–289. κατὰ μοῖραν: L. & S. μοῖρα, IV. — **ὅδ' ἀνήρ**: *this man*, — an expression indicating the ill-temper of Agam. — **περὶ...ἔμμεναι** (Att. περιεῖναι), **κρατέειν, ἀνάσσειν, σημαίνειν**. The repetition of the idea in words so nearly synonymous further expresses Agamemnon's emotion; *to be above all others, to have power over all, to be king over all, to dictate to all*. — **ἅ τιν'...ὀίω**: *in which, here and there one, I think, will not obey* (*him*); τινά, collective in idea, but referring particularly to Agam. himself. See L. & S. τὶς, II. 1.

290, 291. εἰ...ἔθεσαν...προθέουσιν, κτέ.: *but if the immortal gods have made him..., do they on this account permit him*, etc. προθέουσιν, for προτιθέασιν, only in this passage. So it is more comm. interpreted. See L. & S. προθέω (2d word). Yet several critical German scholars, adopting the explanation of Aristarchus, now understand προθέουσιν to be from πρό and θέω, *to run*; and understand it to mean, *ideo ei contumeliosa* (ὀνείδεα as adj. st. ὀνείδεια) *dictu procurrunt* (ut πρόμαχοι)? *on this account do reproaches* (ὀνείδεα μυθήσασθαι, lit. *things reproachful to speak*) *run forward to him* (as foremost warriors)? or, making μυθήσασθαι depend on προθέουσιν, *on this account do abusive words press forward to him for utterance?* Perhaps the sense of no verse in the Iliad is more disputed.

292–294. ὑποβλήδην (adv.): may be rendered, *interrupting, breaking in*. — **ἦ γάρ**: elliptical. See L. & S. γάρ, I. 2. Cf. v. 123, πῶς γάρ. *Surely I should be called...if I shall*, etc. Notice the mixed form of cond. sent. H. 750; G. § 227. — **πᾶν ἔργον**: acc. of specif.

295, 296. Cf. v. 265, Note. Verse 296 is bracketed by most editors. Omitting it in rendering, we must supply w. μὴ γὰρ ἔμοιγε, ἐπιτέλλεο; *for do not enjoin these things on me at least*.

297–299. ἐνὶ...βάλλεο (Lex. ἐμβάλλω), w. dat., which denotes rest in a place: *lay it up in your mind* (and let it remain there). — **οὔτε σοὶ οὔτε τῳ** (fr. τὶς) **ἄλλῳ**: w. μαχήσομαι. — **ἐπεί μ'...δόντες**: *since you who gave* (*her*) *took* (*her*) *away from me*. He speaks of the event as already past, and in using the plur. makes the other Greeks responsible as well as Agam.

300, 301. τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits **τί**:

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but of the other things, *which*, etc., *of these*, *you may take and bear away nothing*, etc. — **θοῇ**, adj. w. *νηί*: *οὐκ ἄν τι φέροις*; conclusion; *ἀέκοντος ἐμεῖο*, condit., *if I am unwilling*, or *while I am unwilling*; H. 751; G. § 226.

302, 303. εἰ δ' ἄγε μήν: *but if* (*you wish*), *come on!* or as F. here renders, *but if* (*you doubt it*), *come on! μήν* emphasizes the expression; *πείρησαι*, impv. mid. (infin. act. *πειρῆσαι*; optat. act. *πειρήσαι*). — **γνώωσι** (*γιγνώσκω*): Att. *γνῶσι*, cf. *δώωσιν*, v. 137. — **καὶ οἵδε**: *these also*, i. e. the bystanders. — **δουρί**: Lex. *δόρυ*.

Vv. 304–356. — The assembly broken up. The camp purified. Chryseïs restored to her father, and Briseïs taken from Achilles.

305–307. ἀνστήτην (Att. *ἀνεστήτην*, fr. *ἀνίστημι*): *stood up*, *rose up*, i. e. from their seats. In v. 246 it is said, Achilles sat down. In v. 247 we must understand that Agam. was seated; and that the speeches, vv. 285 ff., were delivered while they were seated. So F. and Am. — **λῦσαν** (Att. *ἔλυσαν* (*λύω*): *broke up*. Notice the change in the number of the two verbs in v. 305. — **ᾔιε**: cf. v. 47. — **Μενοιτιάδῃ**: *Menœtiădes*, or *son of Menœtius*, i. e. Patroclus, the most confidential friend of Achilles. To the Greeks, who were so familiar with their legends, it was sufficient for the poet to mention simply the patronymic. — **οἷς**: possess. pron. An Attic writer would use the article *τοῖς*.

308–311. προέρυσσεν: *προερύω*. — **ἐς...ἐς...ἀνά**, sc. *νῆα*: *he selected for* (*it*), etc. — **βῆσε** (1st aor. trans.): *he caused to go*, *he drove*, etc. — **εἷσεν** (L. & S. sub *ἵζω*, I.) **ἄγων**: *and upon* (*it*) *he conducted* (lit. *leading he placed*), etc. — **ἐν...ἔβη**: *and in* (*it*) *went*, etc., or, as Am. and Koch understand *ἐν*, *and among* (*them*) *went*, etc.

312, 313. οἱ μέν (correl. w. *οἱ δέ*, v. 314): *these*, i. e. Odysseus and his men. — **ἐπέπλεον**: *ἐπιπλέω*. — With the purification here described Faesi compares 1 Samuel vii. 6: "And they (the children of Israel) gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, 'We have sinned against the Lord.'"

314. οἱ δέ: *but the others*, i. e. those who were left after Odysseus and his companions had gone.

317. ἑλισσομένη περὶ καπνῷ: *curling* (or *rolling*) *around the smoke*. Derby, *wreathed in smoke*.

318–321. τὰ πένοντο: *toiled at these labors*. — **κατά**: *throughout*. — **τήν**, relat.: *which*. — **τώ οἱ ἔσαν κήρυκε**: *who were his heralds*, etc. (lit. *which two were to him heralds*, etc.).

322–325. ἔρχεσθον: impv. — **κλισίην**: const. H. 551; G. § 162. *Go to the tent*, etc. — **ἀγέμεν** (Att. *ἄγειν*): infin. as impv. Cf. v. 20 *λῦσαι*. —

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εἰ δέ κε μὴ δώῃσιν (Att. δῷ; H. 400 D, i; 361 D; G. § 128, 2. "In Homer," etc.), ἐγὼ δέ (cf. v. 131, Note); *and if he will not give* (*her*) *up, then I*, etc. — **κὲν...ἕλωμαι**: cf. v. 137, Note. — **καί**, before ῥίγιον, intens.: *even*.

326–328. **προΐει**: πρό, ἵημι. — **κρατερὸν...ἔτελλεν**: *he enjoined* (*upon them*) *a stern command*. The expression here refers to what precedes; in v. 25, to what follows. — **τὼ δέ**: *and these two*, i. e. the two heralds. — **ἐπὶ ...ἱκέσθην**: ἱκνέομαι often takes the acc. without a prep. (cf. vv. 240, 362); but here w. ἐπί.

329–332. **τόν**: *this one, him*, i. e. Achilles. — **ταρβήσαντε**: *fearing, confused, embarrassed;* the aor. denoting the effect at the first sight of Achilles; αἰδομένω (αἴδομαι, poet, for αἰδέομαι), *reverencing;* the pres. denoting a continued feeling as they stood before him. — **οὐδέ τί μιν... ἐρέοντο** (Lex. ἔρομαι): *nor did they speak to him at all nor interrogate* (*him*).

333, 334. **ὁ ἔγνω...φρεσί**: *he knew in his mind.* What did he know? Their embarrassment, expressed above in ταρβήσαντε? So F., Koch, Naeg. The object of their coming? So Am., Hentze, Düntz. The latter seems to me more natural. With the elliptical use of ἔγνω here, cf. γνώωσι, v. 302. — **χαίρετε**: the usual courteous salutation: *Hail! heralds!* Achilles, who had just been so angry and defiant towards Agam., now appears kind and courteous towards the heralds.

335, 336. **ἆσσον ἴτε**: lit. *come nearer.* The Germans often say, *treten Sie näher* (*come nearer*), where we should say, *walk in.* — **οὔ τί μοι** (ethical dat.) **ὔμμες** (Att. ὑμεῖς, sc. ἐστέ) **ἐπαίτιοι** (a strengthened form of αἴτιοι): *not at all are you blameworthy in my view;* or, more freely rendered, *you have not offended me.* — **ὃ** = Att. ὅς, *who.* — **σφῶι**: *you two.* For the Homeric forms of the pronouns (ὔμμες, v. 335, σφῶι, v. 336, σφωίν, enclit., v. 338), the learner will need to refer often to the grammar. H. 333 D; G. § 79, Note 2. The forms, νῶϊ, νῶϊν, σφῶϊ, σφῶϊν, and σφωϊν, are written without the diæresis in all the recent German editions of Homer. Also in the Homeric Lexicons of Autenrieth, Ebeling, and Seiler. Accordingly they appear thus in this work.

338, 339. **τὼ δ' αὐτώ, κτέ.**: *and let these two themselves be*, etc. — **μάρτυροι**: *witnesses*, i. e. of the entire transaction, particularly of the injustice done to Achilles. — **πρός,** w. gen.: a solemn appeal; *in the presence of, before.*

340, 341. **ἀπηνέος**: emphat. posit.; *and before this king, unfeeling one.* — **εἴ ποτε δ' αὖτε**: *if ever again*, etc.; to be connected w. the preceding. For this use of δ', cf. v. 131, Note. Several editors (Am., Düntz., Koch) write here δὴ αὖτε (synizesis). Notice here εἰ w. the subjunc. γένηται; H. 747, b; G. § 223, Note 2. — **ἀμῦναι,** w. χρειώ: *a need of me to avert.*

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342–344. **θύει**: L. & S. θύω (B). — **πρόσσω καὶ ὀπίσσω.** German scholars are now pretty generally agreed in translating this, *forward and backward*, or, *the future* (πρόσσω) *and the past* (ὀπίσσω); contrary to L. & S. sub ὀπίσω, II. The expression was often used to denote a man of forecast; a far-sighted, thoughtful man. — **ὅππως...μαχέοιντο.** The general rule (H. 739; G. § 216, 1) would require here the subjunc., as οἶδε, the verb of the principal clause, is pres. in meaning. A very rare const. Goodwin, Moods and Tenses, § 44, Note 2. The ending -οιατο, st. οίατο, is said to occur only here in Hom. — **οἱ...Ἀχαιοί**: lit. *these by the ships, Achæans.* (Notice particularly this form of expression, since it occurs often in Hom. H. 500, d; G. § 140, Note 2; cf. v. 348, ἡ...γυνή); Eng. idiom, *that the Achæans by the ships might fight in safety.*

345–348. **φίλῳ**: notice the frequent and peculiar use of φίλος (L. & S. 2 b) in Hom. — **ἐπεπείθεθ'**: ἐπιπείθομαι. — **δῶκε δ' ἄγειν**: *and gave* (*her to them*) *to lead* (*away*). Infin. denoting purpose; H. 765; G. § 265. Often thus used in Greek; very seldom in Latin. — **ἴτην**: H. 405 D; G. § 129, II., Note. — **γυνή**: defin. appos. w. ἡ; lit. *but she, the woman*, etc. It is easier and sufficiently accurate to say, *but the woman reluctantly went*, etc. Cf. note on οἱ...Ἀχαιοί, v. 344. ἀέκουσα indicates that the maiden had formed an attachment to Achilles.

349–351. **ἑτάρων**, w. νόσφι λιασθεὶς (λιάζομαι): θῖν' ἐφ', w. ἕζετο; *weeping, immediately withdrawing apart from his companions, sat down on the beach of*, etc. ἐπί after the case which it governs written ἔπι (anastrophe); H. 102 D, b; G. § 23, 2. Yet this rule is not usually followed when the prep. suffers elision. Hence we have here ἐφ' (not ἔφ'). So Koch, Cr., Naeg., F. Yet Am., Düntz., Dind., write here ἔφ'. — **ἁλὸς πολιῆς**: *of the gray sea*; spoken of the sea where it breaks on the shore; πόντον, *the open sea, the deep.* — **πολλά**, adv. w. ἠρήσατο: *much, earnestly.*

352–356. For the entire story of the marriage of Thetis, daughter of the sea-god Nereus, to Peleus, father of Achilles, see Classical Dictionary under these several names, Thetis, etc. — **ἔτεκές γε** (τίκτω): γέ seems to emphasize ἔτεκες; *since you even bore me, being very short-lived*, i. e. even at my birth this was determined. Notice also the intens. force of πέρ after μινυνθάδιον, and after τιμήν. — **ὄφελλεν**: L. & S. ὀφείλω, II. — **οὐδὲ...τυτθόν**: *not even a little.* Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor. — **αὐτὸς ἀπούρας** (L. & S. ἀπαυράω): *having himself*, etc., repeats and strengthens the idea of ἑλών, thus expressing more fully the emotion of Achilles.

Vv. 357–430. — Interview between Achilles and his mother.

358–360. **ἡμένη** (ἧμαι): *while sitting*, or, *as she sat.* — **παρὰ...γέροντι** (appos. w. πατρί): may be rendered, *by her aged father.* His name was

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Nereus; was chief of the sea-gods; dwelt in the Ægean sea between Samothrace and Imbrus. With him Thetis had lived since the beginning of the Trojan war, to be near her son. — **ἀνέδυ**: ἀναδύομαι. — **πάροιθ' αὐτοῖο... δακ-**: *before him* (i. e. Achilles) *as he wept.*

361, 362. χειρί τέ μιν κατέρεξεν (καταρρέζω): *caressed him with her hand.* — The last half of v. 361 is a somewhat frequent expression in Hom. L. & S. render it (sub ἐξονομάζω) not very accurately, *spoke the word and uttered it aloud.* Am., *spoke out and said* (*sprach aus und sagte*). Voss, *sprach also beginnend.* It is often rendered more literally, *spoke a word and called him by name* (*mit Namen nannte.* F.) It is regularly followed by the name of the person addressed, or by some familiar substitute for that name, as here. — **φρένας**: partit. appos. w. σέ; H. 500, b; G. § 137; lit. *why has sorrow come on you, your mind?* more freely rendered; *on your mind?* (Cf. v. 237, Note. Called the σχῆμα καθ' ὅλον καὶ μέρος); φρένας, in const. and idea, is closely allied to the acc. of specif., and some may prefer to view it thus.

363–365. νόῳ: cf. v. 132. — **εἴδομεν** (Att. εἰδῶμεν, fr. οἶδα); subjunc. w. short mode-sign; *that we both may know.* — **ταῦτα...πάντα**: obj. of ἀγορεύω; ἰδυίῃ (Att. εἰδυίῃ, fr. οἶδα) agrees w. τοί; may be viewed as without obj., like οἶσθα, and εἴδομεν, and γνώωσι (v. 302), or as taking the same obj. w. ἀγορεύω; *why do I rehearse all these things to you knowing* (*them*)? Still he proceeds with the story, thus unburdening his heart to his sympathizing mother. It is well to consider in this whole description — both the interview with his mother and that with the heralds — whether the verse of Horace,

> Impiger, iracundus, inexorabilis, acer,
> (*De Arte Poetica*, v. 121)

presents a full and truthful picture, according to the Homeric conception.

366–369. ἐς Θήβην: *to Thebe*, mentioned again, VI. 397, as the home of Andromache, wife of Hector; not to be confounded with the Thebes (usu. in plur. Θῆβαι) in Bœotia and that in Egypt. — **διεπράθομεν, διαπέρθω.** — **τά**: *these things* (the spoils from Thebe, expressed above in πάντα), obj. of δάσσαντο, L. & S. ΔΑΙ'Ω (B). — **ἐκ...ἕλον**: ἐξαιρέω. — **'Ατρεΐδῃ**: dat. of interest, *for Atreides*, i. e. Agamemnon.

371–379. Cf. vv. 12–16; 22–25.

381–385. ἐπεὶ...ἦεν: *since he* (ὁ γέρων) *was very dear to him* (Apollo). — **ἧκε** (ἵημι), **βέλος**, obj. — **οἱ δέ νυ λαοί**: lit. *and now they, the people;* Eng. idiom, *and now the people;* cf. note on οἱ...'Αχαιοί, v. 344. So also, τὰ δ' ἐπῴχετο κῆλα; lit. *and these, the shafts;* Eng. idiom, *and the shafts,* etc. — **ἐπῴχετο**: ἐποίχομαι. — **ἑκάτοιο** (Lex. ἕκατος): *of the Archer-god* (Derby).

386–388. θεόν, obj. of ἱλάσκεσθαι. — **ἀναστάς,** sc. 'Ατρεΐων. — **ἠπεί-**

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λησεν: *ἀπειλέω*. The spondaic movement of v. 388 is well adapted to call attention to the thought. — **ὅ**, masc. Att. *ὅς*: *τετελεσμένος ἐστίν*, a longer and more emphatic expression than *τετέλεσται*; *which in fact has been carried into execution.*

389–392. **τήν**: *this one*, *her*, i. e. Chryseïs; emphat. posit. — **ἄνακτι**: *for the king*, i. e. Apollo; cf. v. 36. — **τὴν δὲ...κούρην Βρι-** (cf. note on *οἱ δὲ...λαοί*, v. 382); obj. of *ἄγοντες*; *conducting* (*away*) *the maiden* (*daughter*) *of Briseïs.*

393–395. **περίσχεο**: L. & S. *περιέχω*, III. — **ἑῆος**: the reading of all the recent editt.; yet L. & S., sub *ἐΰς*, write *ἐῆος* (smooth breathing). Auten. & Seiler write *ἐΰς*, gen. *ἑῆος* (w. breathing changed); *defend your brave son*, or *your noble son.* — **λίσαι**: impv. fr. *λίσσομαι*. — **εἴ ποτε δή τι**: cf. vv. 39, 40. — **ὤνησας**: *ὀνίνημι*. — **ἢ ἔπει** (*ἔπος*)...**ἠὲ καὶ ἔργῳ**: *either by word, or even by deed, by actual service.*

396–400. **πολλάκι γάρ σεο** (Att. *σοῦ*)...**ἄκουσα, κτέ.**: *For often I have heard you boasting in the palace of my father*, i. e. of Peleus. It appears that, according to the Homeric idea, Thetis remained with Peleus after her marriage to him until the breaking out of the Trojan War; but then left him to be nearer her son. Cf. v. 358. — **ὅτ'...οἴη...ἀμῦναι**: *when you affirmed that you alone among...averted*, etc. Const. of *οἴη*; H. 774, 775 (fine print); G. § 136, Note 2. — **Ὀλύμπιοι**: subst. here: *when others, Olympian divinities, both Hera*, etc. Thetis was not herself an Olympian divinity; hence, we cannot say, *when other Olympian divinities.*

401, 402. **τόν**, obj. of *ὑπελύσαο* (*ὑπολύω*): L. & S. render, *thou didst set him free from bonds by stealth.* Seiler also, *du befreitest ihn heimlich.* Koch says this is certainly wrong; that no idea, *by stealth*, *secretly*, is admissible here, but simply, *you loosed him from under*, etc. Am., Hentze, Naeg., Autenrieth, agree w. the rendering of Koch; and rightly, as appears to me. The poet here speaks as though Zeus had actually been bound, although above he speaks of it only as a wish of the Olympian divinities. — **ὦχ'** (*ὦκα*)...**καλέσασα**, *having quickly called*, etc., agrees w. *σύ*.

403–405. **ὅν** relates to *ἑκατόγχειρον* (used as subst.), and is the obj. of *καλέουσι*: *whom the gods call Briarĕos* (the strong and heavy one), *but all men* (call) *Ægæon* (the stormy, the tempestuous). Other passages in Homer allude to a language of the gods, as distinct from that of men. Precisely what Hom. meant by this is a matter of doubt; perhaps he may mean names that were ancient and no longer in use in the language of the common people. The origin of the conception of the hundred-handed giant is also doubtful. It may possibly be a personification of the storm. — **ὁ γὰρ... ἀμείνων**: the reason for summoning the hundred-handed; *for he in turn* (*is*) *superior in strength to his father* (Poseidon). As Poseidon, at least with Hera and Athena (cf. v. 400), was stronger than Zeus, so Briarĕos, *in*

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turn (αὖτε), was stronger than Poseidon. — **ὃς ῥα...γαίων**: *This one accordingly sat down...exulting in his honor.* For ὅς as demonst. see L. & S. ὅς, A.

406. τόν: *this one, him,* i. e. Briarĕos. — **καί,** as in v. 249, adds the statement of the effect, or the result, to the statement of the quality, or the character. It may be rendered *also*, or omitted in translating. — **ὑπέδδεισαν.** The rendering of L. & S. (ὑποδείδω), *to fear slightly,* or *to fear secretly,* seems entirely inappropriate here. ὑπο- denotes rather "subjection, subordination" (cf. L. & S. ὑπό, F. In Compos. I. 3), and may be rendered simply, *this one the blessed gods even feared, and they did not bind* (*Zeus*). So Ebeling, Seiler, Am., Koch, Düntz., Auten., Naeg., et al.

407. τῶν...μνήσασα (μιμνήσκω): *Now, reminding him of these things,* etc. — **λαβὲ γούνων** (γόνυ): Const. H. 574, b; G. § 171; *take* (*him*) *by the knees.* D., "*Clasp his knees.*" B., "*Embrace his knees.*"

408, 409. ἐθέλῃσιν: cf. δώῃσιν, v. 324, Note. — **ἐπὶ...ἀρῆξαι**: ἐπαρήγω. — **τοὺς...'Αχαιούς**: cf. οἱ...'Αχαιοί, v. 344, Note; οἱ...λαοί, v. 382. — **ἔλσαι**: L. & S. εἴλω; *to force the Achæans back to their ships and to the sea;* or *to hem in the Achæans by,* etc.; πρύμνας, strictly, *the sterns of the ships* (which were drawn up with the sterns towards the land).

410–412. κτεινομένους. Note the force of the pres. particip., *being continually slain.* — **ἐπαύρωνται**: L. & S. ἐπαυρέω, II. — Repeat **ἵνα** before **γνῷ...ἣν ἄτην, ὅ τ', κτέ.**: *and that...may know his mischievous folly, in that he,* etc. Cf. v. 244, Note. The older editt. read ὅτ; but Am. and F. ὅ τ' (ὅ = ὅτι, τέ Epic use).

413, 414. κατὰ...χέουσα: καταχέω. — **δάκρυ**: collective; *pouring down tears;* κατά, sc. παρειῶν, *down* (*her cheeks*). — **αἰνὰ** (adv.) **τεκοῦσα** (τίκτω), *having borne you to a terrible fate.*

415, 416. αἴθ' ὄφελες (ὀφείλω) ..**ἧσθαι** (ἧμαι). Force of this form of wish? H. 721, b; G. § 251, 2, Note 1, *O that you were sitting,* etc. Cf. Anab. 2, 1, 4. ὤφελε Κῦρος ζῆν, *O that Cyrus were living!* — **ἐπεί, κτέ.** The idea is expressed first positively, then negatively, — a frequent idiom. αἶσα, *period of life determined by fate, destined life;* μίνυνθα, δήν, advs. in the pred., lit. *extending over a short period, extending over a long period;* may be rendered as adjs., *since now your destined life is very brief; certainly not very long.*

417, 418. ἔπλεο (syncopated, for ἐπέλεο, fr. πέλω, or πέλομαι); often rendered as pres. L. & S. πέλω, II.; more exactly, *you became* (*and are still*). F. Taken w. νῦν δ' ἅμα τ', *but now* (as the case actually stands) *you became* (from the moment of your disgrace) *at once short-lived and miserable above all men.* So Am. — **τῷ...τέκον**: *wherefore, I bore you to,* etc.

419, 420. τοῦτο...ἔπος: *but, indeed, to speak this word* (which Achilles

had above suggested vv. 407 ff.); ἐρέουσα, f. of φημί. Distinguish carefully fr. pres. ἐρέω = εἴρομαι, *to inquire*. — **αἴ κε πίθηται**, sc. Ζεύς; cf. v. 207.

421, 422. ἀλλὰ σὺ μὲν νῦν: correl. w. καὶ τότ' ἔπειτά τοι, v. 426; *but do you for the present...and then after that I*, etc. — **παρήμενος**: παρά, ἧμαι. — **μήνι'** (= μήνιε). Note the force of the pres. impv., *continue your anger*. — **πάμπαν** (πᾶν, πᾶν): emphat. posit.

423, 424. Ζεὺς γὰρ...ἔβη, κτέ. This indicates that Homer had heard something about the advanced civilization of the Æthiopians. — **ἐς Ὠκεανόν**: *to Oceănus*; according to the early geographical ideas of the Greeks, the stream flowing around the extreme edge of the earth, on the southernmost part of which the Æthiopians dwelt. — **μετά**, w. acc.: *into the midst of, among*. — **Αἰθιοπῆας**: deriv.? See Lex. — **χθιζὸς** (adj. where we should use an adv.; H. 488, R. c; G. § 138, Note 7)...**δαῖτα**: *went yesterday...to attend a feast*.

425–427. δωδεκάτῃ, sc. ἡμέρᾳ. — **ἐλεύσεται**: *he* (i. e. Zeus) *will come*. Notice the use of this fut. in Hom. Scarcely used in classic Attic prose. Instead of it, εἶμι, or ἥξω, or ἀφίξομαι. — The long absence of Zeus from Olympus afforded time for the Greeks to feel the absence of Achilles from the army. — **Διὸς ποτὶ χαλκοβατὲς δῶ**: *to the house of Zeus with copper threshold*. In Book IV. v. 2, Homer speaks of the *golden floor* (χρυσέῳ ἐν δαπέδῳ), where the gods were seated. Homer had probably seen in the palaces of princes something similar to what he here describes. The researches of Schliemann in the Troad and in Mycenæ show the surprising wealth of somebody, whether of Priam or of somebody else, in the precious metals. — **χαλκοβατές**, not "with floor of brass," as L. & S. render it. *Brass*, a composition of copper and zinc, is thought not to have been known at that time. The metal in common use was copper, nearly pure, or with a slight admixture of tin, and so may be rendered either *copper* or *bronze*. Cf. Schliemann. — **μίν**, subj. of πείσεσθαι: *that he will yield*. Cf. v. 289.

428–430. ἀπεβήσετο: H. 349 D; G. Appendix, βαίνω [a. m. Ep.]. — **τόν**: Achilles. — **αὐτοῦ**: adv. — **ἐυζώνοιο γυναικός**: const.? H. 577, a; G. § 173; *angry on account of*, etc. — **τήν ῥα βίῃ ἀέκοντος ἀπηύρων** (Lex. ἀπαυράω); usually rendered, *whom they took away against his will* (more lit. *in spite of* (*him*) *unwilling*); the gen. w. βίῃ. Some, however, understand ἀέκοντος as gen. abs.; others still take it w. ἀπηύρων.

Vv. 430–487. — Chryseïs conducted home.

432–435. οἱ δέ, i. e. Odysseus and his men. — **λιμένος**, w. ἐντός. — **στείλαντο**: L. & S. στέλλω, IV. — **ἐν**. Notice the frequent use in Hom. of this prep. w. a verb of motion. — **ὑφέντες** (ὑφίημι): takes the same obj. as πέλασαν; *lowering* (it). — **τήν**: *this*, *it*, i. e. νῆα. — **προέρεσσαν** (πρό, ἐρέσσω); aor. w. σ doubled metri gratia.

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436–439. **ἐκ** in each v. is to be taken w. the following verb. — **κατὰ... ἔδησαν**: L. & S. καταδέω (A). — **βῆσαν**: 1 aor. trans. Cf. βῆσε, v. 310. — The entire passage presents an illustration of the manner of Homer in describing with special minuteness transactions which were of great importance. The arrest of the plague in the army was supposed to depend on the success of this mission of Odysseus. Note the fact that the offering to Apollo leaves the ship before the maiden. Again, note the succession of spondees in v. 439, — picturing, as is thought, the cautious step of Chryseïs, and indicating still further the importance of the transaction.

440–444. **τήν**, w. ἄγων and τίθει, *conducting this one placed* (*her*) *in the arms of*, etc. — **μέν** = μήν. — **πατρί**: dat. of interest. — **σοί**: const.? cf. πατρί. — **ἀγέμεν**: infin. denoting purpose w. προέπεμψεν; *sent me forward to conduct*, etc. For the force of πρό, cf. πρὸ...ἧκε, v. 195. — **ἱλασόμεσθα** (ἱλάσκομαι) may be taken as fut. indic. or as aor. subjunc.; yet the aor. subjunc. after ὄφρα is more common. The short mode-sign in the subjunc. and the ending -μεσθα have occurred before.

446–449. **ἐν χερσὶ τίθει**: expressed more fully above, vv. 440, 441, τὴν ...πατρὶ φίλῳ ἐν χερσὶ τίθει. — **τοὶ δέ**: *but they*, i. e. Odysseus and his men. — **ἔστησαν**: 1st aor., *set, placed, arranged*. — **χερνίψαντο**: χερνίπτομαι. — **οὐλοχύτας ἀνέλοντο** (ἀναιρέω): *they took up*, i. e. out of a basket (κάνεον, cf. Odys. IV. 761) which stood on the ground. They all thus participated in the sacred ceremony. After the prayer, these bruised barleycorns were thrown forward on the victims (προβάλοντο, v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450–452. **τοῖσιν**: *for them*. — **ἀνασχών** (ἀνέχω): *raising*. Notice in v. 36 that the dat. Ἀπόλλωνι (w. πολλὰ...ἠρᾶτο) means, *prayed much* (or *earnestly*) *to Apollo*, not *for*, etc., as τοῖσιν. Notice also that Chryses uses the same form in asking that the plague be stayed, as above, vv. 37, 38, in praying for revenge.

454–456. **τίμησας**: indic. The particip. would be τιμήσας. — **ἴψαο**: ἴπτομαι. — **ἐπικρήηνον**: cf. v. 41. — **ἤδη...ἄμυνον** (impv. fr. ἀμύνω): *at once now avert*, etc. Cf. v. 97.

457–459. Cf. v. 43. — **οὐλοχύτας προβάλοντο**: cf. v. 449, Note. — **αὐέρυσαν**: L. & S. αὐερύω. — **ἔσφαξαν, σφάζω.** — The object of the verbs in v. 459 is readily supplied, *they first drew back* (*the heads of the victims*), etc. They drew the heads back, or upward, because the sacrifice was to be made to an Olympian divinity, the usual custom. The head of a victim, which was offered to a god of the underworld, would be drawn downward. (Voss, Cr.)

460, 461. **μηροὺς ἐξέταμον** (ἐκ, τέμνω): *they cut out the thighs*. This is usually understood as meaning, they cut out from the thighs the pieces to

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be offered in sacrifice (*μηρία* or *μῆρα*). Cf. v. 41. — **κατά τε...ἐκάλυψαν** (*κατακαλύπτω*), sc. *μηρούς*: *enveloped* (them). — **δίπτυχα ποιήσαντες**, sc. *κνῖσαν*: *having made it* (the fat caul) *double*; *δίπτυχα*, L. & S. *δίπτυχος*. — **ἐπ' αὐτῶν**: *upon them*, i. e. on the thighs, or the pieces of the thighs.

462, 463. **καῖε..., ἐπὶ...λεῖβε.** The obj. is readily supplied; *burnt* (*them*) ...*poured upon* (*them*, i. e. upon the burnt sacrifices when nearly consumed). — **παρ' αὐτόν**: *by his side*, by the side of the aged man, the priest Chryses.

464–466. **κατὰ...ἐκάη**: *κατακαίω*. — **ἐπάσαντο**: *πατέομαι*. — **τἆλλα**, obj. of *μίστυλλον*, and understood with *ἔπειραν*. — **ἀμφ' ὀβ- ἔπειραν**: *pierced them with spits* (so that the spits appeared on both sides, *ἀμφί*). So Am., Doed., Koch, Naeg. Or, taking *ἀμφί* as a prep. w. *ὀβ*-, *they pierced them* (the other parts) *so that they were around the spits*. So Auten., Seil., L. & S. — **ἐρύσαντό τε πάντα**: *and drew them all off*, i. e. from the spits.

467–470. **τετύκοντο**: L. & S. *τεύχω*. — **τι**: adv. acc. — **δαιτὸς ἐΐσης**, w. *ἐδεύετο* (fr. *δεύω*, for *δέω*, *to miss*, *to want*); *nor did the appetite feel any want of an equal feast*, i. e. of a feast in which all had an equal share. — **αὐτὰρ...ἐξ...ἕντο** (*ἐξίημι*): *but when they had satisfied* (lit. *sent out* or *forth*) *the desire of*, etc. — **ἐπεστέψαντο**: L. & S. *ἐπιστέφω*.

471–473. **νώμησαν...πᾶσιν**: *and they* (*κοῦροι*) *distributed it* (*ποτόν*) *to all*. — **ἐπαρξάμενοι δεπάεσσιν**: Cf. L. & S. *ἐπάρχω*, II.; *having made a beginning with the cups* (which had already been filled); "*having performed the dedicatory rites with the cups*" (Auten.), i. e. having poured out a libation with the cups the first time they were filled. So this much-disputed clause is now usually interpreted. For a full account of a Symposium, see Dic. Antiqq. — **πανημέριοι**: *all day long*, i. e. all the remainder of the day; adj. where we use an adverbial expression. Cf. note on *χθιζός*, v. 424. — **κοῦροι**: appos. w. *οἱ δέ*. Cf. note on *γυνή*, v. 348; *'Αχαιοί*, v. 344. — **ὁ δὲ...ἀκούων.** The thoughtful reader will not fail to notice the low conception of a divinity which this whole passage presents.

475–480. **κνέφας**: subj. of *ἐπὶ...ἦλθεν*; *when darkness came on*. — **τοῖσιν** (v. 479): w. *ἵει* (*ἵημι*), *sent to them*, etc. — **στήσαντο.** Note the trans. meaning of the 1st aor. mid. of *ἵστημι*; *they set up* (for themselves). — **ἀνὰ...πέτασσαν**: *ἀναπετάννυμι*.

481–483. **ἐν...πρῆσεν**: *ἐμπρήθω*. — **μέσον**, pred. adj. w. *ἱστίον* = Att. *μέσον τὸ ἱστίον*: *filled the sail in the midst*, or *filled the midst of the sail*. — **ἀμφί**, w. *στείρῃ*; *κῦμα πορφύρεον*, subj. of *ἴαχε*; *μεγάλα*, adv. — **νηός** may be viewed as gen. abs., or as limiting *στείρῃ*. — **ἡ δ' ἔθεεν** (*θέω*); properly spoken of a thing having life (metaphor); *and she ran along*, etc.

484–487. **ἵκοντο**, here used w. a prep.; often takes the acc. without a prep.; *but when they arrived at*, etc. Observe that as *ἀνά* is used of embarking on the sea (v. 478), so *κατά* is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land.

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— **νῆα**: emphat. posit.; obj. of ἔρυσσαν. — **ὑψοῦ ἐπὶ ψαμάθοις** is added to **ἐπ' ἠπείροιο** to define it more exactly, at the same time making the description more picturesque; *upon the land, high upon the sand.* — **ὑπὸ δέ**: *and under* (*it*, the ship). The props would naturally be placed under the sides of the ship. — **αὐτοὶ δέ**: correl. w. νῆα μέν; *while they themselves*, etc. — **ἐσκίδναντο**: L. & S. σκίδναμαι and σκεδάννυμι.

Vv. 488 — 530. — How Thetis obtains her request from Zeus.

488 – 492. ὁ...υἱός,...'Αχιλλεύς: cf. ἡ...γυνή, v. 348, N. — **Πηλέος**: synizesis. The foot is -λέος υἱ-, a spondee. Yet Am. and Koch, following Bekker, read Πηλῆος, with the foot -λῆος υἱ-, a dactyl. In υἱός, as in οἶος, the diphthong before a vowel in the same word must with the reading -λῆος υἱ- be taken as short. — **οὔτε ποτ'**. Note the asyndeton; this sentence introducing a fuller statement of μήνιε. — **πωλέσκετο** (πωλέω), **φθινύθεσκε** (φθινύθω, φθίνω, φθίω), **ποθέεσκε** (ποθέω), all with the iterative ending. — **Πόλεμον**: cf. 226, Note. The foot is μον, ἀλ-, a spondee.

493 – 497. ἐκ τοῖο δυωδεκάτη...ἠώς: *the twelfth morning from that* (*time*), i. e. from the time of the interview with Thetis. Cf. v. 425. — **ἴσαν**: εἶμι; H. 405 D; G. § 129, II., Note. — **ἦρχε** (ἄρχω): *went first, took the lead.* — **λήθετο**: L. & S.: λανθάνω, C. — **ἐφετμέων** (ἐφετμή): ending, H. 128 D, b; G. § 39. — **παιδὸς ἑοῦ** (L. & S. ἑός) = Att. τοῦ παιδός: *did not forget the injunctions of her son.* — **ἀνεδύσετο** (cf. note on ἀπεβήσετο, v. 428) **κῦμα** (obj. H. 544, a; G. § 158, Note 2), *rose up from a wave*, etc. — **ἠερίη** (ἠέριος): cf. note on χθιζός, v. 424. — **μέγαν...Οὔλυμπόν τε**, *the vast heaven and Olympus.* According to the Homeric conception, the summit of Mt. Olympus, where the gods dwelt, reached upward into the heavens. Cf. v. 420.

498 – 501. εὐρύοπα. Of the two meanings, *wide-seeing* and *far-sounding* (i. e. *loud-thundering*), German scholars now generally prefer the latter, deriving it from εὐρύς, *wide*, and ὄψ, *vox*, *voice.* — **ἄτερ**, w. **ἄλλων**. — **κορυφῇ**: dat. of place; H. 612; G. § 190. — **πάροιθ' αὐτοῖο**: *in front of him*, i. e. Kronĭdes. — **λάβε** (indic.; the impv. would be λαβέ) **γούνων**: cf. v. 407, Note. — **σκαιῇ · δεξιτερῇ** (sc. χειρί), may be viewed as substantives; often thus used in Hom. — **ὑπ'...ἑλοῦσα**, sc. αὐτόν: *having taken* (*him*) *under the chin.* Notice here ὑπό w. the gen. denoting situation, — a rare use.

503 – 510. εἴ ποτε, κτέ.: cf. v. 394. — **τόδε, κτέ.**: cf. v. 41. — **ὠκυμ- ἄλλων**: *most short-lived beyond* (*all*) *others.* Cf. ὠκύμορος περὶ πάντων, v. 417; nearly the same idea. — **ἔπλετο**: cf. note on ἔπλεο, v. 418. — V. 507 = v. 356. — **ἀλλὰ σύ περ.** Notice the intens. force of πέρ; *but do you*, in contrast w. Agam. Emphasize the word *you* in translating. — In Attic Greek **ἐπί** (separated by tmesis) would be joined w. **τίθει**: *impart strength to*, etc.

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— **τόφρα...ὄφρα**: *so long a time until, continually until*, or simply in one word, *until*. — **ὀφέλλωσιν**: Lex. ὀφέλλω. Distinguish carefully fr. ὀφείλω.

512–515. **ἧστο**: Gr. ἧμαι. — **ὡς ἥψατο** (ἅπτω)...**ὣς ἔχετ' ἐμπεφυυῖα** (ἐμφύω): *as she grasped his knees, thus continued clinging* (*to them*); lit. *having grown in* (*them*), — an expressive metaphor, denoting the tenacity of her grasp. Notice the dif. between ὡς and ὥς. — **εἴρετο**: Lex. ἔρομαι. — **νημερτές**, adv. Note the deriv. — **ὑπόσχεο** (ὑπισχνέομαι) and **κατάνευσον** are not entirely synon.; *promise me infallibly and confirm it with a nod*. — **ἀπόειπε**: L. & S. ἀπεῖπον, II. — **ἔπι**: H. 102, a; G. §§ 23, 2; 191, Note 5. — L. & S. **δέος**, III.

518, 519. **λοίγια ἔργα**, sc. τάδ' ἔσσεται, as in v. 573: *surely, these will be sad deeds!* etc. — **ὅτε...ἐφήσεις** (ἐφίημι): *when you shall incite me*, etc. Some give ὅτε a causal meaning here; but the most recent critics now give it the usual temporal meaning. — **ἐχθοδοπῆσαι** (as if fr. ἐχθοδοπέω) occurs only here: w. Ἥρῃ, *to be hateful* (ἐχθοδοπός) *towards, to irritate*. — **ἐρέθησιν**: ἐρέθω.

520–523. **καὶ αὔτως**: *even thus*, i. e. even as the case now stands, with all my caution. He implies, much more would she taunt me, if I were to grant your request. — **καί τε**: Epic use of τέ; καί simply adds one sentence to another; τέ is thought to denote the agreement of the two in sense. We may perhaps here render, *and she also affirms that I*, etc., or we may, as often elsewhere, omit the rendering of τέ. Cf. note v. 8. — **σὺ μὲν...ἐμοὶ δέ**. Notice the force of the particles μέν and δέ, presenting emphatically the antithesis of σύ and ἐμοί. — **ἀπόστιχε**: ἀποστείχω. — **μή τι νοήσῃ** (νοέω) **Ἥρη** (emphat. posit.): *lest Hera perceive something*, or *suspect something*; μή τι is the reading of all the recent editt. Cr., Dind., and some others read μή σε, *perceive you*. — **κὲ...μελήσεται** (fut. mid. st. μελήσει, only here): cf. κὲν κεχολώσεται, v. 139, Note; lit. *will be a care to me*.

524–530. **εἰ δ' ἄγε**: cf. v. 302. — **ἐμέθεν**: H. 233 D; G. § 79, Note 2. — **οὐ γὰρ ἐμὸν...ὅ τι, κτέ.**: *for anything of mine, whatever I may confirm with a nod of the head*, (*is*) *not*, etc. οὐδ' ἀτελεύτητον, *nor can it fail to be accomplished*. — **ἦ**: cf. v. 219. — **ἐπί**, w. νεῦσε (ἐπινεύω): *nodded assent with his dark brows*. — **ἐπερρώσαντο**: ἐπιρρώομαι. — **κρατός** (Lex. κράς): distinguish carefully from κράτος; gen. w. ἀπ'; ἀθανάτοιο is by its position most naturally joined w. κρατός, although it makes good sense w. ἄνακτος; *flowed waving from the immortal head of*, etc. Cf. Æn. 9; 106. Adnuit et totum nutu tremefecit Olympum. — It has been suggested that Phidias may have had this passage in mind when he moulded the most celebrated of all the ancient statues, the Olympian Zeus.

Vv. 531–611. — Hera suspects Zeus, and angry words pass between the two. Hephæstus intervenes, and pacifies Hera; after

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this, taking upon him the office of cup-bearer at the feast of the gods, he excites irrepressible mirth among them by his grotesque appearance.

531–535. **τώ**: *these two*, Zeus and Thetis. — **διέτμαγεν** (διατμήγω, -εν for -ησαν; H. 355 D, c; G. § 122, 2): *were separated.* Notice the dual subj. w. plur. verb. — **ἡ μέν**: i. e. Thetis. — **ἆλτο**: Lex. ἅλλομαι. — **Ζεὺς δέ**, sc. ἔβη, or some similar word, suggested by ἆλτο, an instance of zeugma. — **ἀνέσταν** (-αν for -ησαν; cf. διέτμαγεν): *stood up, rose up.* It is interesting to notice this token of respect among the Greeks at this early period; for what Homer says of the gods indicates without doubt a custom of his time. — **ἔτλη**: L. & S. ΤΛΑ'Ω, 2. — **μεῖναι** (αὐτὸν) **ἐπερχόμενον**: *to await his coming;* lit. *to await him*, etc.

536–539. **μίν.** Am., F., Düntz. connect μίν w. ἠγνοίησεν (ἀγνοέω): *nor did Hera, at a glance* (ἰδοῦσα), *fail to perceive in regard to him, that,* etc.; yet Koch, Naeg., St., connect μίν w. ἰδοῦσα, *nor did Hera fail to perceive when she saw him, that*, etc. Like many similar instances, it seems to me immaterial in which way μίν is governed grammatically. If we connect it w. ἠγνοίησεν we can readily and naturally supply it w. ἰδοῦσα. — **συμφράσσατο**: συμφράζομαι. — **ἁλίοιο γέροντος**: cf. note v. 358. — **κερτομίοισι** (κερτόμιος): *with sharp-cutting words;* adj., here used as subst.; sometimes, however, ἐπέεσσιν is expressed. — **προσηύδα** (προσαυδάω), subj. Ἥρη.

540–543. **τίς δ' αὖ τοι, κτέ.**: *who of the gods now again*, or *who of the gods, I pray, has again*, etc. **δ'**: cf. note v. 131. Am. and Koch read τίς δὴ αὖ, but pronounce δὴ αὖ in one syllable by synizesis. — **φίλον,** pred., δικαζέμεν (δικάζειν) w. its adjuncts subj.; ἐόντα and φρονέοντα agree w. the implied subj. of δικαζέμεν, though they might have been in the dat. agreeing w. τοί; H. 776. *Always is it pleasant to you, being apart from me, meditating, to decide upon, secret measures.* κρυπτάδια is obj. both of φρονέοντα and of δικαζέμεν. — **πρόφρων**, pred.: *nor have you yet had the courage at all to speak to me freely*, etc.

545–548. **μή**, w. ἐπιέλπεο (ἐπιέλπομαι): *do not hope*, etc. — **μύθους**: *plans, purposes;* cf. ἔπος above. — **χαλεποί**, sc. εἰδέναι; ἔσονται, sc. μῦθοι; *they will be hard for you* (*to comprehend*) *though*, etc. πέρ seems to me here, as usual, intens., while the concessive idea lies in the participle. — **ὅν**, sc. μῦθον, obj. of ἀκουέμεν; ἐπιεικές, sc. ᾖ. — **ἔπειτα**: *then, after that,* i. e. after the point is once settled that the plan is suitable for your hearing. — **πρότερος,** sc. ἢ σύ: *sooner* (*than you*). — **τόνγε** repeats with emphasis the idea already expressed in ὅν. — **εἴσεται**: οἶδα. — **θεῶν** and **ἀνθρώπων** limit **τίς.**

549–552. **ἐθέλωμι.** For the ending -μι in the subjunc. see H. 361 D;

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G. § 122 (subj. and opt.). — **ταῦτα**: *these things;* referring to the collective idea of ὅν κε (μῦθον), *whatever plan.* — **διείρεο** (διείρομαι): μετάλλα (μεταλλάω); two verbs very similar in meaning; *do not inquire at all about these things severally, nor search into them.* — **βοῶπις.** See L. & S. Note the deriv. The recent discoveries of Schliemann in Mycenæ seem to prove very clearly that Hera was once represented with a cow's face. Schliemann, however, suggests the rendering (Mycenæ, p. 22), *large-eyed.* Cf. v. 206, note. — **ποῖον**, pred. w. τὸν μῦθον: *what* (was) *this word* (which) *you spoke;* an expression used several times by Hom. to denote surprise mingled with indignation. ποῖον, as distinguished fr. τίνα, *of what sort.*

553, 554. **καί** and **λίην** (Att. λίαν) are both intens., *even surely,* or in one word, *surely;* σέ, obj. of εἴρομαι and μεταλλῶ. Above, v. 550, they take ταῦτα as obj. Notice πάρος, *formerly,* w. the pres. tense; G. § 200, Note 4. *Surely, I have not been wont formerly to either question or examine you.* — **εὔκηλος**, w. subj. of φράζεαι: *but entirely at your ease,* or *with very little concern you consider,* etc. τὰ...ἅσσα (Att. ἅτινα or ἅττα): *the things which, whatever things.* — **ἐθέλῃσθα**: cf. ἐθέλωμι, v. 549, note.

555–559. **αἰνῶς**: Lex. αἰνός. — **παρείπῃ**: Lex. παρεῖπον. Note here the aor. subjunc. spoken, not of something in the future, but of a fact accomplished, *may have,* etc. — **ἠερίη**: cf. v. 497, note. — **τῇ**: i. e. Thetis. — **σέ**, subj. of κατανεῦσαι. Notice the aor. infin. denoting an action brought to pass; *that you (have) nodded assent, that you (have) promised;* H. 716; G. § 203. — **ὡς**, w. the subjuncs. τιμήσῃς, ὀλέσῃς (ὄλλυμι), after κατανεῦσαι, st. the infin. the usual const., *to honor...to destroy,* etc.; lit. *that you may honor,* or *that you will honor,* etc. — **πολέας** (πολύς): distinguish carefully, fr. πόλεας; -λέας, synizesis. — Observe that this sentence is introduced without a connective (asyndeton), indicating the emotion of the speaker.

561–563. **δαιμονίη.** Perhaps the rendering, *madam!* and for δαιμόνιε the rendering, *sir!* is as good as any we can adopt; while the tone of voice will indicate whether the address is respectful, or angry and scornful. — **αἰεὶ μὲν ὀίεαι** (οἴομαι): *you are always suspicious.* Notice the succession of vowel-sounds in the first half of this verse, — a characteristic of the Ionic dialect. — **λήθω** = Att. λανθάνω; *nor do I elude you.* — **ἀπὸ θυμοῦ**: *(alien) from my heart.* — **ἐμοί**: ethical dat.; not, as I view it, dat. for gen. w. θυμοῦ; H. 599; G. § 184, Note 5. — **τὸ δέ**: *and this,* i. e. the fact of this alienation.

564–567. **εἰ δ' οὕτω...εἶναι**: *But if this is so, it will be agreeable to me;* usually understood as referring to vv. 555 ff. *And now I greatly fear,* etc. The reply of Zeus — if I have in fact made a promise to Thetis, such is my good pleasure — sounds like the language of a haughty sovereign. *Sic volo, sic jubeo. Tel est notre bon plaisir.* The harshness of the rhythm is in keeping with the sense. — **μή**: cf. v. 28, note. — **ὅσοι θεοί**: antecedent

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(*θεοί*) incorporated in the relative clause; H. 809; G. § 154; *lest* (*all*) *the gods, as many as are*, etc., *may not avert* (*me*) *from you, as I approach nearer; τοί*, dat. of interest; *ἰόντα*, sc. *ἐμέ*, obj. of *χραίσμωσιν*. — **ὅτε...**, **ἐφείω**, Att. *ἐφῶ* (*ἐπί*, *ὧ* fr. *ἵημι*): *when I lay*, etc.

570–572. **ὤχθησαν**: *ὀχθέω*. — **ἀνά.** Note the frequent use in Hom. of *ἀνά* and *κατά* in the sense *through, throughout*. — **θεοὶ Οὐρανίωνες** (in form a patronym.): *the gods descendants of Ouranos* (Urănus). — **τοῖσιν** (*ν* movable before a consonant *metri gratia*); dat. commodi; *to them, in their presence, before them.* The following comic scene contrasts strangely with the preceding wrangle, and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — **ἐπὶ ἦρα** (the reading in all the recent editt., st. *ἐπίηρα*); *ἦρα* obj. of *φέρων*; *ἐπί* w. *φέρ.*; *offering, bringing, soothing words to*, etc.

574–579. **σφώ**: *you two*, Hera and Zeus, subj. of *ἐριδαίνετον* and *ἐλαύνετον*. — **καὶ...νεοὐσῃ** (concess.): *though she is even herself very prudent;* and hence does not really need my suggestion. So it is usually understood. It may, however, be viewed as causal, *since she is*, etc., and hence can appreciate my suggestion; cf. *ἀγαθὸς περ ἐών*, v. 131, note. — **φέρειν,** w. *παράφημι*. — **νεικείῃσι, νεικέω.** — **σὺν...ταράξῃ**: *συνταράσσω*. — **ἧμιν** (note the accent. So in all the recent editt. Düntz. writes here *ἧμιν*; Cr., Dind. *ἡμῖν*); dat. of interest.

580–583. **εἴ περ...στυφελίξαι** (infin. sc. *ἡμᾶς* as obj.): a condition with the conclusion suppressed. Cf. v. 135, note; also, v. 340. The conclusion is readily supplied by the mind, — a slight pause being made after the condition, — and the thought is more impressive than though the sentence were filled out in regular form. — **ὁ γὰρ, κτέ.**, gives the reason for the foregoing implied apodosis. *For if the Olympian...wish to thrust* (*us*), etc., sc. *he can do it; for he is*, etc. — **καθάπτεσθαι**: imperat.; *address him*, etc.; cf. *λῦσαι*, v. 20, N. — **ἵλαος,** pred.: *'Ολύμπ.*, subj. Notice here *ἵλᾱος*, usu. *ἵλᾰος*.

584–587. **δέπας ἀμφικύπελλον.** For the usual interpretation, see L. & S. Schliemann, however, says, "I believe I have sufficiently proved that Aristotle is wrong in assigning to the Homeric *δέπας ἀμφ-* the form of a bee's cell, whence this has ever since been interpreted as a double cup, and that it can mean nothing but *a cup with a handle on either side.*" With this view it would be rendered, *a double-handled*, or *a two-handled, cup.* For further information on this point consult Schliemann. — **μητρὶ** (dat. of interest)...**τίθει**: lit. *placed in hand for*, etc., more freely rendered, *placed in the hand of his dear mother.* — **μίν**, i. e. *μητέρα*. — **τέτλαθι**: L. & S. ΤΛΑ'Ω. — **ἀνάσχεο**: *ἀνέχω*. *Bear up, my mother, and endure* (*it*) *though*, etc., *κηδομένη*, concess. *πέρ*, intens. — **μή**: cf. v. 28, note; also v. 566; *lest I behold you*, etc.

589–593. **ἀντιφέρεσθαι,** w. *ἀργάλεος*, sc. *ἐστίν*: (*is*) *hard to be opposed;*

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H. 767; G. § 261. — **καὶ ἄλλοτε...μεμαῶτα** (L. & S. ΜΑ'Ω, agrees w. *μέ*, obj. of *ῥίψε*): *on another occasion also when I desired to defend* (*you*). — **τεταγών,** sc. *μέ*: *having seized* (*me*) *by the foot, he hurled me from*, etc. — **κάππεσον** (*καταπίπτω*): H. 73 D; G. § 12, Note 3. — **ἐν Λήμνῳ.** Notice *ἐν* w. dat. occurring often in Hom., in connection w. a verb of motion. Cf. *ἐν χειρί*, v. 585. Lemnos was thought to be a favorite place of resort for Hephæstus (Vulcan), probably on account of the volcano Mosychlus in that island; yet his workshop, according to Homer, was on Olympus. — **ὀλίγος**: *little*, in the sense *but little; θυμός, life.* — **ἐνῆεν** (*ἐν, εἰμί*), sc. *ἐμοί*. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him on account of his lameness. In referring to this act, he uses the not very filial expression, *μητρὸς ἐμῆς ἰότητι κυνώπιδος, by the will of my dog-faced mother.*

594–598. **ἄφαρ,** w. *κομίσαντο* (*κομίζω*): *took me up.* — **παιδὸς...χειρί**: *from her son with her hand.* So it is usually understood. *δέχομαι* takes either the gen. or dat. of pers. With the dat. Il. 2, 186. W. gen. Il. 8, 400; 14, 203; 24, 305. — Cf. vv. 470 ff. with 597, 598. — **οἰνοχόει...νέκταρ.** Notice the rhetorical incongruity. *οἰνοχοέω* means strictly, *to pour out wine*, the word commonly used in describing a symposium, and here used of a banquet of the gods, where *nectar* took the place of *wine;* a special word used in a general sense; *poured out sweet nectar* (*as wine*). Cf. Il. 4, 3; cf. also *βουκολεῖν ἵππους, ἑκατόμβας...αἰγῶν* (Il. 1, 315, 316), *ἐν κυνέῃ χαλκήρεϊ* (Il. 3, 316), Lat. *ædificare naves*, German, *silbernes Hufeisen*, Eng. *golden candlestick.*

599–604. **ἄσβεστος** (a priv. and *σβέννυμι*) means strictly *inextinguishable*, spoken of a flame (*φλόξ*), here spoken of laughter, *irrepressible.* The ugly Hephæstus, *puffing through the halls*, in the place of the beautiful Hebe, or of Ganymedes, was a ludicrous sight. — **ἐνῶρτο, ἐνόρνυμι.** — V. 602, cf. v. 468. — **οὐ μέν** = *οὐ μήν*: cf. *οὐδὲ μέν* = *οὐδὲ μήν*, v. 154. — **φόρμιγγος** (same const. w. *δαιτός*). For a description of the Greek phorminx or lyre, see Auten., also Dic. Antiqq., article Lyra. — **μουσάων**: cf. note on *θεά*, v. 1. — Dif. in meaning bet. **ὄψ** and **ὤψ**?

605–608. **ἠελίοιο.** Notice the confluence of vowel sounds. Cf. *αἰεὶ... δίεαι*, v. 561. — **οἱ μὲν...ἕκαστος**: *these* (i. e. the other gods in distinction from Zeus) *went each*, etc. The contrast is made plainer by *μέν* and *δέ*. — **κακκείοντες**: *κατακείω*. — **ἀμφιγυήεις.** The rendering, *lame in both feet*, found in all the older authorities and still retained by L. & S., is now generally abandoned by the best critics, who translate it, *strong-armed, having strong arms* (starkarmig, armkräftig). They derive it, not from *γυιός, lame*, but from *γυῖον, a limb, an arm.* The lameness of Hephæstus is described by the word *χωλός*, Il. 18, 395. — **ἰδυίῃσι** (st. *εἰδυίῃσι*, dat. of **εἰδώς** fr. **οἶδα**) **πραπίδεσσιν**: *with intelligent mind, with cunning skill.*

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609–611. ὅν: poss. pron. — **ἤϊ', ἤϊε, εἶμι.** — **κοιμᾶθ'** = *ἐκοιμᾶτο*. — **ὅτε μιν** (*him*, i. e. Zeus)...**ἱκάνοι.** Optat., expressing indefinite frequency of past action; H. 728, b; G. § 233. — **καθεῦδ'**: *lay down to sleep, fell asleep.* This is not contradicted in the next book, v. 2. — **παρὰ δέ**, sc. *αὐτῷ καθεῦδε*: *and by him slept*, etc. — **Χρυσόθρονος.** The epithet *golden* is often used of articles belonging to the gods. Thus *χρυσέῳ ἐν δαπέδῳ*, Il. 4, 2, *on the golden pavement.* Both Artemis and Ares are *χρυσήνιος*, *with golden reins.* Hera is *χρυσοπέδιλος*, *with golden sandals.* Iris is *χρυσόπτερος*, *with golden wings.* Homer was doubtless familiar with various golden ornaments, and hence the frequency of such epithets. Among the surprising things discovered by Schliemann in the ruins of Troy and of Mycenæ is the quantity of gold. — In the whole description at the end of this book the thoughtful reader will not fail to contrast these low conceptions with those which we derive from the Sacred Scriptures.

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ILIAD II.

Vv. 1–47. — Zeus, in the fulfilment of his promise to Thetis, sends to Agamemnon a deceitful dream.

1–4. ἄλλοι...θεοί. *The other gods*, i. e. in distinction from Zeus. The contrast is made plainer by *μέν* and *δέ*, placed after the emphatic words. — **ῥά** indicates the close connection of this with the preceding Book. Cf. note 1, 8. — **παννύχιοι**: cf. note on *χθιζός*, 1, 424; also *πανημέριοι*, 1, 472. — **οὐκ ἔχε**: *did not continue to hold.* Zeus may have fallen asleep so far as this statement is concerned. Cf. 1, 611. Derby renders it, *but the eyes of Jove sweet slumber held not.* — **τιμήσει', ὀλέσαι δέ.** Both in the same const. after *ὡς*; *how he might*, etc. Observe the two endings of the optat. (-*ειε* and -*αι*) in Hom. — **πολέας**: cf. 1, 559.

5–7. ἥδε...βουλή: *this as a plan*, or simply, *this plan.* For the arrangement, cf. *ἡ...γυνή*, 1, 348. — **δέ οἱ** (dat.). How would *δέ* be accented if *οἱ* were the article nom. plur.? Cf. note 1, 72. — **πέμψαι, κτέ.**, explanatory of **βουλή**. — **οὖλον.** The definition of L. & S. is not generally adopted; rather, *pernicious, delusive.* So Am., F., Koch, Cr., Naeg., Auten., Seiler, Ebel., who derive it fr. *ὄλλυμι*. — **καί μιν** (*ὄνειρον*) **κτέ.**: cf. 1, 202. Cr. and Dind. write *Ὄνειρον*, viewing it as a proper name; but all the recent editt. write *ὄνειρον*, as a common noun. This pernicious and deceitful dream is sent to Agam. in fulfilment of the promise to Thetis. That Zeus should resort to deception in the accomplishment of his plans was not repugnant to the ideas of the Greeks in the Homeric age. How different our ideas of God!

8–15. βάσκ' ἴθι...ἐπί, κτέ.: *Up! away to*, etc. Cf. *vade age* in Virgil. Notice the asyndeton in vv. 9 and 11, imparting liveliness to the narration. — **ἀγορευέμεν**: infin. as imperat.; *announce very accurately*, etc. Cf. *λῦσαι*, 1, 20. — **ἑ**: *him*, i. e. Agam. — **νῦν γάρ κεν ἕλοι, κτέ.** Apodosis with protasis omitted. H. 752, 722; G. § 226, 2. — **οὐ...ἔτι.** Distinguish carefully between *οὐκέτι*, *no longer*, and *οὔπω*, *not yet.* — **ἀμφὶς...φράζονται**: L. & S. *φράζω*, II. — **ἐπέγναμψεν**: *ἐπιγνάμπτω*; cf. *inflexit*, Æn. 4, 22. — **λισσομένη** denotes here the means, *by entreating.* — **ἐφῆπται**: *ἐφάπτω*; *ἐπί, ἅπτω.*

17–22. Notice here **ἵκανε**, w. *ἐπί* and the acc., *he went towards*, *he ap-*

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proached, etc. Usually ἱκάνω takes the acc. without a prep., in the sense *to reach, arrive at.* — **περί,** w. κέχυθ' (χέω), *was poured, was diffused around* (him). — **ὑπὲρ κεφαλῆς**: *above his head* (the head of Agam.), i. e. the dream, taking the form of Nestor, so as not to alarm Agam., stood at the head of his couch, bending over him. — **γερόντων,** w. τόν, *whom of the elders* or *the chiefs*. See Lex. γέρων. — **τῖ'** = ἔτιεν fr. τίω. — **τῷ...ἐεισάμενος**: L. & S. ΕἸΔΩ, A, II., 3. — **μίν,** w. προσ-.

24–27. βουληφόρον ἄνδρα (subj. of εὕδειν), a term nearly synonymous w. γέρων. — **ἐπιτετράφαται**: ἐπιτρέπω; H. 355 D, e; 392, Rem. a; G. § 122, 2. — **ξύνες** (σύν, ἕς): συνίημι, II.; cf. ξύνιεν, 1, 273. — **ὦκα,** adv. — **Διὸς δέ...εἰμι**: *and I am*, or *for I am*, etc. L. & S. δέ, I. 4; cf. 1, 5; 1, 259. — **ὅς σευ** (so Am., F., Koch, Cr.; but Dind., Düntz., et al., write ὅς σεῦ), w. κήδεται, *greatly cares for you ;* ἐλεαίρει, sc. σέ.

33–38. ἔχε, sc. ταῦτα, *keep these things*, etc. — **ἀνήῃ** (= ἀνῇ, H. 400 D, i; G. § 128, 2); L. & S. ἀνίημι, III. — V. 35: cf. 1, 428. — **φρονέοντα** agrees with τόν, *him*, i. e. Agam. — **τὰ** (obj. of φρον-)...**ἅ ῥ' οὐ...ἔμελλον.** Neut. plur. w. plur. verb; ἔμελλεν would be ambiguous, as it might take Ἀγαμ- for subj., *meditating those things which were not*, etc. — **φῆ** = Att. ἔφη; L. & S. φημί, I., *he said, said to himself, thought, imagined.* — **ὅ γ' αἱρήσειν**: *that he would take*, etc. Notice here the subj. of the infin. expressed in the nom. In Att., when the subj. of the infin. is the same as that of the principal verb, the subj. is regularly omitted. H. 774, 775; G. § 134, 2. — **νήπιος** (w. ὅ γε): emphat. posit. — **τὰ...ἅ ῥα...ἔργα**: *those things which as toils, as labors ;* or more freely, *the labors which*, etc. ᾔδη, οἶδα.

39–47. θήσειν...ἐπ' (Lex. ἐπιτίθημι: cf. 1, 509), *for he was still about to impose*, etc. — **διά**: *through, by means of.* — **ἔγρετο, ἐγείρω,** aor. ἠγρόμην, ου, ετο; aug. omit. ἔγρετο. — **θείη,** w. ὀμφή: ἀμφέχυτο, ἀμφιχέω. Cf. περὶ ...κέχυτο, v. 19. — The imperfects **ἕζετο, ἔνδυνε, βάλλετο** differ little in force from the aorists, ἑδήσατο, βάλετο, εἵλετο. The distinction between imperf. and aor. became more marked in the Attic dialect. — For a description of the **χιτών** and of the **φᾶρος,** see Auten., also Dic. of Antiqq. — **ἀμφὶ...βάλετο ξίφος.** The sword was attached to a belt, and thus he might be said to cast it around his shoulders. See Auten. ξίφος. — **ξίφος ἀργυρόηλον**: *his sword* (of copper or bronze) *studded with silver nails.* Silver appears to have been as rare and precious as gold in the age of Homer. Cf. Gladstone. Hom. Syn. p. 53. — **ἄφθιτον αἰεί**: *always imperishable ;* "because it was the work of Hephæstus." Cr.; "because it always remained in the family." F. et al. Both reasons are good, and both may have been in the mind of the poet, but the latter more prominently. Cf. vv. 101–108.

Vv. 48–83. — At break of day Agam. calls the people to an assembly to prove them, after having previously communicated his plan to the chiefs.

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48–52. ἠώς: Att. ἕως, subst.; not to be confounded w. ἕως, conj. — **ἐρέουσα** (f. of φημί), *to announce.* — **ὁ**, *he* (Agam.). Notice here κελεύω, w. dat. — **καρηκομόωντας.** Notice this epithet of the Achæans. In the historic period the Greeks had their hair cut in the modern style, as we readily see from the antique statuary. — **οἱ μέν**: *these,* i. e. the heralds; τοὶ δέ, *the others,* i. e. the Achæans. Note the asyndeton.

53–59. βουλήν, obj. of ἷζε, *he convened a council of,* etc. So Dind., Düntz., F., et al. Yet Am., Cr., Koch, et al., write βουλή, *a council of,* etc., *sat down by,* etc. This entire account of the session of the βουλή is regarded by some of the best critics as a later addition to the poem. — **Νεστορέῃ**, adj. = Νέστορος, hence the appos. gen. βασιλῆος, H. 523, b; G. § 137, N. 1. — **πυκινὴν...βουλήν**: *a cunning plan.* Observe the two senses of βουλή (vv. 53, 55) *concilium* and *consilium.* — **Νέστορι**, w. ἐῴκει (ἔοικα). — **εἶδος, κτέ.**: cf. 1, 115. — **ἄγχιστα** (ἄγχι): an emphatic repetition of μάλιστα; *and especially he most nearly resembled in looks and stature and form,* etc. φυήν, cf. 1, 115. — **μέ**, w. πρός: cf. v. 22; μίν, w. προσ-.

60–70. Cf. vv. 23–33.

71–75. ἀποπτάμενος: L. & S. ἀποπέτομαι. — **ἀνῆκεν, ἀνίημι** (ἀνά, ἵημι): cf. ἀνήῃ, v. 34. — **ἄγετε, πειρήσομαι**: cf. 1, 302. — **ἣ θέμις ἐστίν** (the reading of all the most critical editt. st. ᾗ, κτέ.): relat. pron. agreeing w. predicate noun; *which is right;* or more freely rendered, *as is right.* — **πολυκλήισι** (only in the dat. in Hom.) is usually rendered *many-benched.* (L. & S.) But Auten., Ebeling, and Seiler render it *many-oared,* understanding κληίς to mean (1) *the thole-pin;* (2) *the oar* (not *the rower's bench*). The rendering *many-oared* seems to me more accurate. — **ἄλλοθεν ἄλλος**: *aliunde alius, one from one point, another from another; on every side;* ἄλλος in appos. w. ὑμεῖς. — **ἐρητύειν**: cf. note on λῦσαι, 1, 20.

76–82. Cf. 1, 68. — **Νέστωρ**: cf. 1, 247. — V. 78 = 1, 253. — **εἰ... ἔνισπεν** (L. & S. 'ΕΝΕ'ΠΩ): supposition w. contrary reality. — **ψεῦδος, κτέ.**, conclusion expressing mere possibility, *we should affirm* (*that it was*) *a falsehood.* — **μᾶλλον**: *rather,* i. e. *we should rather turn away* (from it than be drawn towards it and influenced by it). — **ἴδεν**: subj.? The anteced. of ὅς; *but now he has seen* (*it*), *who,* etc.

Vv. 84–154. — The people are gathered in an assembly. Agamemnon proposes a return home; and the people, weary of war, rush to the ships and proceed to draw them into the sea.

85–88. οἱ δὲ...βασιλῆες: cf. οἱ...'Αχαιοί, 1, 344; *and they, the sceptre-bearing kings,* etc. — **ἐπανέστησαν** (ἐπί, ἀνά, ἵστημι): L. & S. ἐπανίστημι. — **ἐπεσσεύοντο, ἐπισεύω.** — **ἠύτε** (= ὡς ὅτε)...**ὥς** (v. 91): *as when...so.* — **πέτρης ἐκ γλαφυρῆς** belongs in idea both with εἶσι and with ἐρχομενάων,

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go forth from a hollow rock, issuing (from it) ever afresh. The critics find in this sentence an instance of onomatopœa (adaptation of sound to sense).

90–94. αἱ μέν τε...αἱ δέ τε. Note this use of τέ. L. & S. τέ, B. — **πεποτήαται, πέτομαι.** — **τῶν** : *of these,* i. e. λαῶν (the nations). — **νεῶν ἄπο** : Anastrophe. — **βαθείης,** w. ἠιόνος : *in front of the deep shore.* — **ἐστιχόωντο, στιχάω.** — **δεδήει** : L. & S. δαίω, A. — **ἀγέροντο, ἀγείρω.**

95–98. τετρήχει, ταράσσω. — **λαῶν** may be viewed as gen. abs. or may be taken w. ὑπό. Perhaps the former is preferable ; *the earth groaned underneath while the people,* etc. — **ἐρήτυον** : *tried to restrain,* etc. H. 702 ; G. § 200, N. 2. — **εἴ ποτ'...σχοίατο** (= σχοῖντο, fr. ἔχω) : *if ever they would refrain from,* etc. ἀυτῆς, *clamor,* not to be confounded w. αὐτῆς, gen. sing. fem. of αὐτός. Note the difference in the position of the breathing. Some editt., especially the older, write ἀϋτῆς. So above, v. 87, ἠΰτε.

99–103. σπουδῇ is usually rendered here, and in some other places in Hom., *ægre, vix tandem, with difficulty, slowly.* — **ἀνά,** w. ἔστη. — **τὸ μέν** : *which.* Cf. 1, 234, note. — **κάμε τεύχων** : L. & S. κάμνω, II. — **δῶκε,** sc. σκῆπτρον. — **διακτόρῳ** : διά, *through,* ἄγω, *to lead;* hence, *conductor, helper,* — the meaning now usu. given to this doubtful word. — **ἀργεϊφόντῃ** (so Am., F., Koch, st. ἀργειφόντῃ, Cr., Dind., Düntz.) : appos. w. διακ-, usu. rendered *slayer of Argus ;* yet Am. suggests the deriv. ἀργός, *bright, quick,* and φαίνω, *make to appear,* and renders it *Eilbote,* i. e. *courier.* The last meaning is now preferred. The two words together would then be rendered, *to the guide* (or *conductor*), *swift messenger.*

106–109. πολύαρνι : see Lex. πολύαρνος. — **Θυέστ', Θυέστα, Θυέστης** (H. 136 D, a ; G. § 39, nom. sing.) emphatic appos. w. ὁ. So also Πέλοψ, v. 105. Cf. ἡ...γυνή, 1, 348. — **φορῆναι, ἀνάσσειν** : const. H. 765 ; G. § 265 ; *left it to Agam. to carry, to rule over,* etc. Thyestes was a brother of Atreus. Homer appears to know nothing of the conflicts and horrible crimes in the family of Pelops : the stories respecting which were afterwards invented, and exhibit their most aggravated form in the dramatic poets. — **τῷ** (sc. σκήπτρῳ), w. ἐρεισάμενος (ἐρείδω). — **μετηύδα, μετά,** and **αὐδάω.** This account of the sceptre indicates the divine origin of Agamemnon's authority.

110–115. The address of Agam. is exceedingly courteous and respectful. — **μέγα,** adv., may be taken w. ἐνέδησε (Am., Koch, Naeg.), or w. the entire expression ἄτῃ...βαρείῃ (F.) ; *has exceedingly entangled me in,* etc., or *has bound me under a very heavy calamity.* — **σχέτλιος** : emphat. position. Cf. νήπιος, v. 38. — **ὑπέσχετο καὶ κατένευσεν** : cf. 1, 514. — **ἐκπέρσαντα** (ἐκπέρθω), sc. ἐμέ, *that I having sacked,* etc. Cf. ἐόντα, note, 1, 541. — **δυσκλέα,** w. μέ. — **Ἄργος** : obj. of motion, H. 551 ; G. § 162.

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Notice here the meaning of Argos in Hom.; not simply the city Argos, since Agam. was from Mycenæ. Cf. v. 108; also note on Ἀχαιοῖς, 1, 2.

116–122. Only the editions of Am. and F. among those which I have at hand include vv. 116–118 in brackets. — Force of **πού**? L. & S. πού, II. — **φίλον**: cf. 1, 564. — **τοῦ...κράτος**: *the power of this one* (Zeus), or simply, *his power*. — **αἰσχρὸν...πυθέσθαι**: H. 767; G. § 261; *shameful to learn;* or, in the more usual Eng. idiom, *shameful to be learned.* Connect this v. in thought closely w. v. 115, δυσκλέα, κτέ. — **καὶ ἐσσομ-**: *in the view of future generations also.* — Vv. 120–122 are explanatory of **τόδε**, *this fact...that such and so great a people...thus in vain,* etc. — **πέφανται**: φαίνω.

123–128. **εἴπερ γάρ, κτέ.**, introduces a confirmation of the statement ἀνδράσι παυροτέροισι and carries out more fully the thought αἰσχρὸν, κτέ., v. 119. — Notice the use of **κέ** w. the optat. in a condition. Cf. 1, 60, note. — **Ἀχαιοί τε Τρῶές τε**, appos. w. the subj. of ἐθέλ-, *For if we, Trojans and Achæans, should be willing* (κέ *were it possible*) *both* (*of us*) *to be numbered.* — **ταμόντες**: L. & S. τέμνω, II. 2, *having ratified* (by the slaughter of victims). Cf. Lat. *fœdus ferire.* — **Τρῶες μὲν, κτέ.**, the reading of Am., Koch, F. (revised by Franke), sc. εἰ...ἐθέλοιεν. (Others read Τρῶας, sc. εἰ...ἐθέλοιμεν). — **λέξασθαι** depends on **ἐθέλοιεν** understood (or, with the reading Τρῶας, on ἐθέλοιμεν): *if the Trojans, as many as are resident in the city, should be willing to assemble themselves* (so Am., Franke, Düntz.); yet L. & S. (λέγω, II. 2), Auten., Cr., Koch, et al., take λέξασθαι in the sense *to pick out, to choose, to select for one's self. If the Trojans should be willing to pick out all, as many as,* etc. It is difficult to decide between these renderings. — The force of **εἰ** extends through v. 127, *and if we Achæans should be divided into,* etc., *and should choose,* etc. — **δευοίατο**: L. & S. ΔΕΥ'Ω, -οίατο, st. -οιντο.

129–133. **υἷας,** subj. of ἔμμεναι: πλέας (L. & S. πλείων, B). — **Τρώων,** w. the comparat. πλέας. — **πολλέων** (synizesis): ending, H. 128 D, b; G. § 39; Lex. πολύς. — **πλάζουσι**: *make to wander, thwart.* — **εἰῶσι, εἰάω,** Att. ἐάω. — For a statement of the estimated numbers on both sides, see note at the end of this book.

134–138. **δή** in vv. 134 and 135 seems to be a shortened form of ἤδη, *already.* So Am., Koch, Naeg. — **Διὸς ἐνιαυτοί.** Zeus is elsewhere also spoken of as presiding over periods of time. This verse is important as fixing the time in the war when the events in the Iliad took place. — **δοῦρα**: δόρυ. — **εἵατ'** = εἵαται = ἧνται (ἧμαι). — **ποτιδέγμεναι, προσδέχομαι.** — **ἄμμι** = ἡμῖν: dat. com. — **αὔτως**: *thus as you see.* Cf. 1, 133, 520. — **ἱκόμεσθα** (-μεσθα, Att. -μεθα); ἱκνέομαι, usually ἀφικνέομαι.

139–146. **πειθώμεθα**: φεύγομεν; subjunc. of exhortation. G. § 253; H. 720, a; *let us,* etc. — **τοῖσι** (dat. of interest)...**πᾶσι** (appos.) ..**ὅσοι**: *in*

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the breasts of these, of all...as many as, etc. — Notice μετά w. the acc. in the sense *among, extending among,* — a very rare use. — **ἐπάκουσαν** (ἐπί, ἀκούω), w. the gen. very rare. Usually w. acc. as ἔπος, πάντα, βουλήν. — **φή** (= ὡς in meaning); the reading in all the recent critical editt. Distinguish fr. φῆ (= ἔφη), v. 37. — **θαλάσσης,** the generic word: πόντου, the open, deep sea; *like the long waves of the sea, of the Icarian deep.* Icaria was the name of an island west of Samos. The sea took its name from the island. — **τὰ μέν τ'** (= τε. So Am., F., Koch, et al.): μέν, intens. = μήν; τέ, Epic use. — **ὦρορ'** = ὤρορε (ὄρνυμι): Epic 2 aor., gnomic here; *which in fact both Eurus and Notus excite.* Διὸς νεφελάων; cf. Διὸς ἐνιαυτοί, v. 134. Notice ὤρορε and ἐπαΐξας agreeing w. the nearest subject; H. 511, h; G. § 135, Note 1.

147–151. Ζέφυρος. Zephy̆rus in Hom. was not a soft wind, as we use the word Zephyr, but a strong, rough wind. Cf. 4, 276. If we imagine the standpoint of the poet to be in Æolia, this wind would come over the cold, snowy mountains of Thrace. — **βαθὺ λήιον** (obj. of κινήσῃ): *a field of deep standing corn.* We employ the metaphor *high,* rather than *deep,* corn. — **ἐπί τ' ἠμύει** (Lex. ἐπημύω), sc. λήιον; *and it bends downward* (ἐπί, *towards* the ground) *with its ears.* The sentence changes from a dependent const. (ὡς...κινήσῃ) to an independent (ἠμύει). Of course, Indian corn, or maize, is not to be thought of in this comparison; but what in this country is oftener called "grain," as wheat, rye, or barley. — **τῶν**: *of these,* the persons mentioned, vv. 142, 143. — **νῆας ἐπ'.** So Am., F., Koch, Düntz., Naeg. (Cf. 1, 350, note.) But Cr. and Dind. write νῆας ἔπ' (anastrophe) according to G. § 23, 2; H. 102 D, b. *They rushed towards the ships with shouting,* i. e. shouting ἀλαλή, a word corresponding to our *hurrah.* — **ποδῶν δ' ὑπένερθε...ἀειρομένη**: *rising from under their feet, stood* (in clouds). L. & S. render *under, beneath,* thus overlooking the force of -θε = θεν, *from.*

151–154. Notice **κέλευον,** w. dat. Often in Hom. In Att. usually w. acc. — **ἑλκέμεν** (infin. fr. ἕλκω), sc. νῆας. — **ἱεμένων** may be taken w. ἀυτή: *the shouting of these hastening homewards;* or, as gen. abs., *while they hastened,* etc. — **ὑπὸ δ' ᾕρεον** (ὑφαιρέω): *they took away...from under,* etc.; the opposite of ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν, 1, 486.

Vv. 155–210. — Intervention of Athena and activity of Odysseus.

155–159. ἔνθα κεν...ἐτύχθη (τεύχω), **εἰ μὴ...ἔειπεν.** Supposition w. contrary reality, H. 746; G. § 222; *would have been accomplished, had not Hera addressed,* etc. πρὸς...ἔειπεν (tmesis); cf. v. 59. — **ὢ πόποι**: cf. note 1, 254. Derby renders it here, *O heaven!* — **αἰγιόχοιο.** What was

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the form of the ægis in works of art? See L. & S. *αἰγίς*. — **οὕτω δή**: mark the emphatic force of *δή*. — **ἐπ'**, w. the acc. denotes here first the direction towards and then motion over.

160–163. κὰδ (H. 73 D; G. § 12, N. 3)...**λίποιεν**: *and would they leave behind as a boast to Priam*, etc. *εὐχωλήν*, appos. w. Ἑλένην. — **ἀπόλοντο**, aug. omitted: *ἀπόλλυμι*. — **πατρίδος**. Note the frequent use of *πατρίς*, and some other words, as adjectives, which in Att. became substantives. — **κατά**: cf. 1, 487.

164, 165. σοῖς (emphat.) **κτέ.** Notice the asyndeton, denoting haste, and adding a more specific to a more general exhortation (*ἴθι νῦν*). — **μηδὲ ἔα** (*ἐάω*)...**ἑλκέμεν**: *nor suffer* (*them*) *to draw*, etc. The subj. (*σφᾶς*) of *ἑλκέμεν* (= *ἕλκειν*) is suggested by the distributive phrase *φῶτα ἕκαστον*. — **ἀμφιελίσσας** (w. *νῆας*). Note the different interpretations of this word in L. & S. *ἀμφιέλλισσα*: Auten., Am., F. render it, ***curved at both ends***. Derby, *well-trimmed*.

169–171. εὗρεν: asynd., cf. v. 164. — **ἔπειτα**: *thereupon*, i. e. after she came to the swift ships. — **ἑσταότα** (Am. and some others read *ἑστεῶτ'*): *standing;* not drawn into the general rush towards the ships, — thinking, perhaps, of the direction of Agam., v. 75. — **ἐυσσέλμοιο** (*εὖ*, *well*, and *σέλμα*, *a deck*), *well-decked*, *well-furnished with decks*, such as would be needed in transport-vessels crossing the sea. The rendering *well-benched* in L. & S. and usually given in this country, I do not find in any recent German authority. — **μίν**, obj. of *ἵκανεν*: *ἄχος*, subj.; *κραδίην* and *θυμόν* may be viewed as acc. of specif., or as appos. w. *μίν*. Cf. in const. *φρένας*, 1, 362, note.

175. ἐν, w. a verb of motion (*πεσόντες*), denotes properly rest in a place, after the motion. The whole expression indicates the irregular and confused manner in which they rushed to the ships. — **πολυκλήισι**: cf. v. 74, note.

180–184. σοῖς δέ: cf. v. 164: "*δέ* is expressed here because the close connection w. *ἴθι* is interrupted by *μηδέ τ' ἐρώει*." Am.: *do not loiter*, *but*, etc. — **ξυνέηκε** (L. & S. *συνίημι*, II.) takes *ὄπα* as obj. — **βῆ δὲ θέειν**: L. & S. *βαίνω*, A, I. — **ἀπό**, w. *βάλε*. — **ἐκόμισσεν**: *κομίζω*. — **ὀπήδει**: L. & S. *ὀπαδέω*.

185–187. αὐτὸς δ': *but he himself*, i. e. Odysseus. — **ἀντίος** (w. gen. as often): *ἐλθών*, *going to meet*. — **δέξατό οἱ σκῆπτρον**: note here *δέχομαι* w. acc. and dat. in the sense, *to receive at the hands of*, *to receive from.* The sceptre of Agam. was the sign of the highest authority, and was necessary for Odysseus in order to check the wild impetuosity of the multitude. — V. 187: cf. v. 47.

188, 189. ὅν τινα...κιχείη (*κιχάνω*): indef. frequency of past action; H. 729, b; § 233; *whatever king...he found* (= *if he found any king*). —

μέν: correl. v. 198, *ὃν δ' αὖ, κτέ.* The *δέ* in v. 189 connects the principal to the subordinate clause, and is not usu. rendered. Cf. note on *δέ*, 1, 58. — **ἐρητύσασκε**: *ἐρητύω* w. iterative ending.

190, 191. **δαιμόνιε**: here used with respect, though introducing a rebuke. Bryant renders it, *Good friend;* Derby, *O gallant friend!* Cf. 1, 561, note. — **σέ**, subj. of *δειδίσσεσθαι*. — **κακὸν ὥς**: *as a coward.* Why is *ὥς* accented here? H. 104, a; G. § 29, Note. — **ἄλλους...λαούς**: usu. rendered, *the rest of the people;* but as Odysseus was not, in the Homeric sense, one of *the people*, it would be more accurate to render the clause, *and cause, besides, the people to sit down.* *ἄλλους* is rendered in German *ausserdem.* Am., F., Koch, et al. This solecism in the use of *ἄλλος* is not unfrequent in poetry, and occurs also in prose. Cf. 1, 399, note.

192-195. **οὐ...πω**: *not yet;* or, perhaps, *not in any way, not at all.* Cf. note on *πώ*, 1, 108. — **οἷος νόος, κτέ.**: *what* (*is*) *the mind of*, etc. — **ἴψεται**: cf. 1, 454. — **μή τι...ῥέξῃ** (*ῥέζω*): H. 720, d; G. § 218, N. 2; (*I fear*) *that*, or (*Beware*) *lest.* Whether it is better to join *τί* w. *μή*, *lest in some respect*, or w. *κακόν*, *some harm*, critics are not agreed. Its separation from *κακόν* is an objection to the latter. — **κακόν** and **υἷας**, two accs. w. *ῥέξῃ*. H. 555; G. § 165.

196-199. Ameis, Bryant, Derby, understand v. 196 as spoken of Agam. alone. Most others, as a general truth. *θυμός* is also differently understood here by different critics; by some, as *mind* (German *Sinn*), *will, resolution;* by others, as *wrath, anger* (German *Zorn*). We may perhaps render, *the wrath of a Zeus-nourished king is great*, etc. — **ὃν...ἴδοι...ἐφεύροι**: H. 757 (examples); G. § 233; *whatever man of the people he saw and found*, etc. Cf. v. 188. — **ἐλάσασκεν**: fr. *ἐλαύνω*, w. iterative ending; *ὁμοκλήσασκε*, *ὁμοκλάω*.

200-206. **δαιμόνιε**, *Sir!* Although the same word is used as above, v. 190, yet the tone of voice would be very different, just as we adopt a very different tone in uttering the English *Sir* when used contemptuously and respectfully. — **ἧσο, ἧμαι.** — **ἄκουε**: force of the pres.? — **φέρτεροι**: cf. 1, 186. — **σύ**, sc. *εἶ* or *ἐσσί*. — **βασιλεύσομεν**: observe the pers., *we Achæans shall not by any means all*, etc. — **ἀγαθόν**: pred. adj. neut. (sc. *ἐστί*); H. 522; G. § 138, Note 2 (c). So in Verg. Ecl. III. 80, *triste* lupus stabulis. — **ἔδωκε**, sc. *βασιλεύειν* implied in the connection: *has given* (*the authority to rule*). — V. 206 is rejected by the best critics.

207-210. **δίεπε** (*διά, ἕπω.* The simple verb seems to occur but once, Il. 6, 321, in the sense *to be busy with*) **στρατόν**: *was busy throughout the army;* or, more briefly, *passed through*, etc. — **ἐπεσσεύοντο**: *ἐπί, σεύω.* — **ἄπο.** Note the anastrophe. — **αἰγιαλῷ** (const.? H. 612; G. § 190) **μεγάλῳ**: *on a vast beach.* — **βρέμεται**, w. *ὅτε*, subjunc. (as in v. 147, *ὅτε κινήσῃ*; also v. 395); but *σμαραγεῖ, κτέ.* is an independent sentence.

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Vv. 211–277. — Thersītes; his insubordination and punishment.

211–216. ἐρήτυθεν, κτέ., v. 99. — **Θερσίτης,** *Thersītes,* fr. the Æolic θέρσος = θάρσος, θράσος, adj. θρασύς, meaning *the impudent.* — **ἐκολῴα:** κολῳάω. Cf. κολῳὸν ἤλαυνε, 1, 595. — **ἔπεα,** w. ᾔδη (οἶδα), *and he knew in his mind words both unseemly and many;* ἔπεα, *words, expressions, stories.* Faesi understands it to mean "*res,* not *verba.*" — **ἐριζέμεναι:** an infin. loosely connected w. ἔπεα...ἄκοσμα...ᾔδη, denoting result. G. § 265, Note; *so as to contend,* etc. — **ἀλλ' ὅ τί οἱ εἴσαιτο** (L. & S. ΕΙ'ΔΩ, A, 2)...**ἔμμεναι:** *but* (*to utter*) *whatever seemed to him to be,* etc. — **ἀλλ'** introduces a thought opposed to the idea κατὰ κόσμον. After ἀλλ', understand the idea somewhat modified of ἔπεα...ᾔδη...ἐριζέμεναι, perhaps λέγειν; εἴσαιτο, indef. frequency of past action, and rendered as an imperf. — **αἴσχιστος ἀνήρ:** *he* (*was*) *the ugliest man* (*who*) *came,* etc.

217–219. A more particular description after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersītes' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — **φολκός.** The critics are now pretty generally agreed in giving this the meaning *bandy-legged.* Cf. Lat. *falx, falcatus, falco.* — **ἕτερον πόδα:** *in one foot.* Note this use of ἕτερος, *one, one of two,* freq. in Hom. See L. & S. — **οἱ,** ethical dat. — **συνοχωκότε:** L. & S. συνόχωκα. — **ἐπενήνοθε:** L. & S. ἐνήνοθε.

220–223. ἔχθιστος 'Αχ- μάλιστα: *most hateful especially to,* etc. Notice the double superlative. Cf. μάλιστα...ἄγχιστα, vv. 57, 58. — **τὼ... νεικείεσκε** (νεικέω, w. iterat. ending and final ε of the stem lengthened), *for he used to revile these two.* — **τότ' αὖτ':** *then again,* or *then however.* — **τῷ...κοτέοντο, κτέ.** Whether τῷ refers to Thersītes or Agam. is not quite certain. I think perhaps the former view is more generally taken; but I am now inclined to the latter. *And, as was natural* (ἄρα), *the Achæans were violently angry at this one,* etc., i. e. on account of the disappointment which they had just experienced; and Thersītes availed himself of this general indignation to pour out his abuse. The passage is at least intelligible and consistent in this view. — **νεμέσσηθεν:** νεμεσάω; Ep. -σσ-.

224–228. From what follows it appears that the army had now come to understand the real purpose of Agam.; although in what way, the poet does not very clearly indicate. — **ὁ...βοῶν:** *he* (Thersītes) *shouting long and loud* (L. & S. μακρός, I. 3). — **τέο,** Att. τοῦ, τίνος; gen. of cause w. ἐπιμέμφεαι; gen. of fulness or want w. χατίζεις. Cf. 1, 65. — **δ':** cf. note 1, 131. — **κλισίαι,** sc. εἰσί. — **δίδομεν.** Notice the pers., *whom we Achæans*

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give. The arrogance of Thersītes in speaking for the whole army is not to be overlooked. It will be seen also that he attributes to Agam. the most selfish and corrupt motives. We have in Thersītes not a bad portrait of many a modern demagogue.

229-232. ἦ. Notice the accent, the interrog. particle. So in all recent editt. *Are you still in want?* etc. — **κέ**, w. fut. Cf. 1, 175, note. — **υἷος** (gen. Lex. υἱός) **ἄποινα** (appos. w. ὅν): *as a ransom for his son.* — **ὃν κεν ἐγώ, κτέ.** Here again the vanity and arrogance of Thersītes appear. — **ἠὲ γυναῖκα νέην**: *or* (*are you in want of*) *a new concubine*, etc., as Chrysēïs and Brisēïs. We might grammatically expect here, depending on ἐπιδεύεαι understood, the gen. γυναικὸς νέης (which, however, the metre would not admit of); but the intervening relative sentences, ὅν κέ τις, ὅν κεν ἐγώ, may have led to the adoption of the acc. So Am. explains. Others understand ποθεῖς or some similar word; others, δήσας ἀγάγω. — **ἵνα μίσγεαι** (subjunc., fr. μίσγω) **ἐν φιλότητι**: *that you may gratify your lust.*

233-237. κατίσχεαι (κατίσχω, κατέχω): subjunc.; *may have, may keep.* — **ἀρχὸν ἐόντα**, sc. σέ, or τινά: *that you, being a ruler*, or *that one who is a ruler conduct...upon misfortunes.* — **ἐλέγχεα** (ἔλεγχος, τό): abstract for concrete. — **Ἀχαιΐδες, οὐκέτ' Ἀχαιοί**: *Achæan women, no longer Achæan men!* Cf. Æn. 9, 617, *O vere Phrygiæ, neque enim Phryges.* — **τόνδε**: *this man* (Agam.); a contemptuous expression. Cf. ὅδ' ἀνήρ, 1, 287. — **αὐτοῦ**, adv. more fully defined by ἐνὶ Τροίῃ. — **γέρα πεσσέμεν** (πέσσω, πέπτω): *to digest his honors.*

238-241. ἦ ῥά τί οἱ χἠμεῖς (= καὶ ἡμεῖς), the reading of all the recent editt.; ἤ ῥά τί οἱ χἠμεῖς (= κε ἡμεῖς), the reading of Wolf, Spitzner, Voss, Thiersch, Freytag, Cr., Dind. — **ἤ...ἦε**: *whether...or.* — **οἱ** (enclit.): *him*, Agam. — **χἠμεῖς**: *we also*, the rest of the Achæans. — **καί** before **οὐκί**, intens. *or even not.* — Vv. 239-242 are bracketed only in the edit. of F., so far as I have seen. — **ὃς καὶ νῦν**: *who even now*, or *since he* (Agam.) *even now.* — V. 240; cf. 1, 256, 507. — **χόλος**, sc. ἐστί. — **μεθήμων**: pred., *but* (*he is*), etc.

242-245. ἦ γὰρ ἄν,...λωβήσαιο: condit. omitted; *for* (were it not so, i. e. were Achilles not yielding), etc. Cf. 1, 232. — **ἠνίπαπε**: ἐνίπτω.

246-249. πέρ, intens., ἐών, concess.: *though you are*, etc. — **ἴσχεο**: cf. 1, 214. — **μηδ' ἔθελε**: cf. 1, 277. — **ὅσσοι**: (*of all*) *as many as came*, etc.

250, 251. τῷ οὐκ ἄν, κτέ. A somewhat doubtful sentence, explained in two different ways: (*a*) as the optat. w. ἄν used to express a mild command or an exhortation; G. § 226, 2; H. 722, b, *therefore do not declaim*, etc.; (*b*) as the apodosis, w. protasis omitted; cf. v. 242; *therefore* (were it not so, i. e. were you not basest of all who came to Troy) *you would not declaim having*, etc. — **βασιλῆας ἀνὰ στόμ' ἔχων**: lit. *having kings on your mouth*, or *on your lips.* — With **προφέροις** and **φυλάσσοις** keep in mind **οὐκ ἄν.**

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252, 253. **οὐδέ...ἴδμεν** (οἶδα) **ὅπως**: *not yet do we know at all clearly how*, etc. — **τάδε ἔργα**: *these affairs*, i. e. the war against Troy. — **ἤ...υἷες**: *whether we, the sons of*, etc. These words (verses 252, 253) are addressed not alone to Thersītes, but to the whole army. Vv. 254–256 are bracketed in all the best editions.

257–261. Cf. 1, 212. — **κιχήσομαι** (κιχάνω). The recent editors (Am., F., Koch, Düntz.) regard this as aor. subjunc. w. short mode-sign; *if hereafter* (ἔτι) *I find you*, etc. — **ὥς νύ περ ὧδε.** The local meaning of ὧδε is denied by most recent critics, who render the clause, *as just now in this way*, or *just as now in this way* (*wie jetzt eben so.* Am.; *gerade wie auf diese Weise.* F.); but Cr., Butt., L. & S. and some others defend the local meaning in some passages, this among others, and render, *just as now here.* The first rendering certainly seems to me awkward. — **μηκέτ'...ἐπείη** (ἐπί, εἰμί) **μηδ'...εἴην**: optat. of wishing (without ἄν and w. neg. μή); *may the head no longer rest on*, etc., *and may I no longer be called the father*, etc.; Ὀδυσῆϊ, dat. com. used with emphasis st. ἐμοί, *on the shoulders of Odysseus.* — **ἀπὸ...δύσω,** tmesis.

262–264. **χλαῖνάν τ' ἠδὲ χιτῶνα**: *both your cloak and tunic;* appos. w. εἵματα. For a description of these garments, see Dic. of Antiqq.; also Auten. — **τά τ'...ἀμφικαλύπτει**: *and whatever covers your nakedness*, i. e. the girdle, μίτρη, or ζῶμα. Cf. 4, 187. So F., Düntz., Koch, Naeg. Others render it, *which* (τά τε Epic use) *cover*, etc., making τά τε refer to χλ- and χι-. — **αὐτὸν δὲ...ἀφήσω** is closely connected w. εἰ μὴ...δύσω: *if I do not strip off...and drive you yourself*, etc. — **πεπληγώς** (πλήσσω), sc. σέ.

266–269. **ὁ δ'**: *but he*, i. e. Thersītes. — **οἱ ἔκφυγε**: *escaped from him* (while he sought to suppress and conceal his tears); οἱ (enclit.), dat. of interest. — **μεταφρένου ἐξυπανέστη** (ἐξ, *out*, ὑπό, w. gen. *from under*, ἀνά, *up*)...**χρυσέου**: *rose up from his back under the golden sceptre.* **ὕπο** (anastrophe) repeats ὑπ- in compos. — **ἕζετο.** Up to this time, it appears, he had been standing; v. 255 (ἧσαι, κτέ.) is thought to be an interpolation. — **ἀχρεῖον** (L. & S. ἀχρεῖος, II.) **ἰδών**: *looking useless*, or *looking foolish.* Note this peculiar use of ἰδών.

270–273. **οἱ δέ**: *and they*, the Greeks who were looking on. — **καὶ ἀχνύμενοί περ**: *even though exceedingly grieved*, not at the chastisement of Thersītes, but because they were not yet allowed to return home. — **ἐπ'...γέλασσαν**: ἐπιγελάω. ἡδύ implies that they enjoyed the laugh, and may be rendered *heartily.* — **τὶς** is here spoken of many; *one and another*, or *many a one.* — **εἴπεσκεν...ἄλλον.** Gladstone calls attention to the fact that a certain degree of freedom of conversation was allowed in the assembly in the Homeric period. — **μυρί'.. ἐσθλά,** obj. of ἔοργεν (ῥέζω). — **ἐξάρχων**: only here w. the acc.; perhaps as acc. of cognate meaning. — **κορύσσων.** The metaphor should not be lost sight of (fr. κόρυς, *a helmet*); πόλεμον is

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perhaps best viewed as cogn. acc. commonly rendered, *fitting out*, *preparing*, L. & S. κορύσσω, I.

274–277. μέγα, adv. w. ἄριστον: *far the best*, *the very best;* obj. of ἔρεξεν (one ρ *metri gratia*, fr. ῥέζω). — **ὅς**: *he who*, or *since he*, *in that he*, subj. of ἔσχε (ἔχω); τὸν λωβ- ἐπεσ-; note the order, *this bully*, *the babbling* (*one*). Cf. 1, 340, τοῦ βασιλῆος ἀπηνέος. Adj. placed last for emphasis; ἀγοράων w. ἔσχε, *has restrained...from his harangues.* — **οὔ θήν μιν.** Note the asyndeton, imparting more liveliness to the expression. *Surely his insolent heart will not prompt him over again to berate*, etc. Notice πάλιν αὖτις used together; πάλιν means primarily *back;* secondarily, it denotes repetition; while αὖ, αὖθις, Ionic αὖτις, denotes primarily repetition, *again*, and only secondarily and very rarely the idea *back.* — **ἀνήσει, ἀνίημι.**

Vv. 278–332. — Speech of Odysseus in the assembly, in which he seeks to console and encourage the Greeks.

278–280. φάσαν, w. πληθύς, a collective noun. — **ἀνά,** w. ἔστη. — **παρὰ δέ,** sc. αὐτῷ: *and by his side.* — **εἰδομένη**: L. & S. ΕΙ'ΔΩ, A, II. 2, *resembling*, w. dat. — **σιωπᾶν, σιωπάω.** — **ἀνώγει**: plupf. in form; impf. in meaning, L. & S. ἄνωγα. — **ὡς,** final conj., *that, in order that*, w. ἀκούσ- ἐπιφρασσαίατο (ἐπιφράζω).

281–283. ἅμα θ' (= τε)...τε καί. Critics are not agreed as to the first τέ. Düntz. writes χ' = κέ; A. Nauck suggests the reading ἅμα οἱ (dat.). The recent editions, however, generally retain τέ. Perhaps the suggestion of Auten. is most satisfactory, that it is a repetition like οὐ μὲν οὐδέ, οὐδὲ μὲν οὐδέ and others found in Epic poetry, or it may be joined to ἅμα as often to καί, μέν, γάρ, ὅπως, κτέ. Cf. L. & S. τέ B. The verse may be rendered, *in order that at once both the first* (i. e. *the foremost*, *the nearest*) *and the last* (i. e. *the remotest*) *sons of the Achæans*, etc. Few men can be heard by so large a multitude, and absolute quiet was necessary. — V. 283. Cf. 1, 73.

284–288. σὲ...ἐλέγχιστον θέμεναι (θεῖναι): *to render you the most disgraced;* πᾶσιν...βροτ-, *in the eyes of*, etc. — **ὑπόσχεσιν ἥν περ** (intens.) **ὑπέσταν** (= ὑπέστησαν): *the promise* (*the very one*) *which they made while still on their way* (στείχοντες) *hither*, etc. — V. 288 is explanatory of ὑπόσχεσιν. — **ἐκπέρσαντ',** sc. σέ: *that you after having sacked*, etc.

289–291. ὥς τε: *as;* cf. the τέ here w. τέ after ἅμα, v. 281. — **ἤ...τέ** seems to be a union of two constructions, ἤ...ἤ and τὲ...τέ. We cannot say in Eng. *either...and.* We may therefore omit the ἤ in translating, unless we read ἤ intens. (So Am.); *for indeed*, *like*, etc. — **ὀδύρονται**: *they lament*, implies the notion of longing, and hence takes the infin. — **ἦ μήν**: see L. & S. μήν. — **καὶ πόνος ἐστίν**: *it is even a hard lot*, lit. *a labor;* ἀνιηθέντα, sc. τινά, *that any one*, etc.

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292–294. καὶ γάρ τίς θ'...μένων...ἀσχαλάᾳ: *for any one remaining ...is sad*, etc. θ' = τέ w. γάρ (F., Düntz.). Cf. ἅμα τε, v. 281, note. Yet Am. joins τε w. τὶς, *any one whatsoever.* The editors all join καί w. ἕνα, *even one.* The arrangement, however, seems to me against this. — **ὅν περ** relates to **τὶς**, is the obj. of **ἐλέωσιν**, *one whom*, etc.

295–298. ἡμῖν, κτέ.: *but to us remaining here.* Dat. of interest. — **τῷ**: illative, *therefore I am not indignant that*, etc. It will be observed that Odys. here apologizes for the impatience of the Achæans, thus establishing a sympathy between himself and his hearers. — **ἀλλὰ...αἰσχρόν τοι**: *yet it is altogether disgraceful.* — **δηρόν τε...κενεόν τε**, sc. τινά, *that one remain a long time and*, etc.

299–304. τλῆτε (L. & S. ΤΛΑ'Ω) **κτέ.** Notice the animating effect of the asyndeton. *Bear up, my friends!* — **ἐπί**, w. χρόνον denotes properly extent over a period of time up to a certain point; may be rendered, w. μείνατε, *remain awhile.* — **ἢ...ἦε**: *whether...or*; cf. v. 238; Att. πότερον... ἤ, or εἰ...ἤ. — **ἐτεὸν...μαντεύεται**: Am. and Koch understand ἐτεόν as adv., *whether Calchas is in reality a prophet.* Auten., L. & S. take it as adj. used as subst., *whether Cal. prophesies the truth.* The latter seems to me better, as μαντ- is usu. trans. — **οὓς, κτέ.**: a hypothet. relat. clause; hence, the neg. μή, (*you*) *whom the deadly fates did not carry away* (lit. *the fates of death did not go carrying*).

304–307. χθιζά τε καὶ πρώϊζα: lit. *yesterday and the day before* is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. χθὲς καὶ πρώην in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical editt. place a colon or period after φέρουσαι, v. 302, and join this with the following; thus, *but lately*, *when the ships...and we were offering...then appeared* (v. 308), etc. — **Αὐλίδα**: *Aulis*, in the eastern part of Bœotia. — **κακά**, obj. of φέρουσαι. — **ἀμφὶ περί.** Similarly in Eng. we say, *round about.* — **κατά**: (*dispersed*) *among.* — **ῥέεν** (ῥέω, *to flow*): impf. 3d pers. sing. w. ν movable. — **πλατανίστῳ**: *plane-tree*; is indigenous in Greece; resembles in appearance the tree often called in this country "buttonwood" or "sycamore."

308–310. ἐπὶ (means properly *extending over*; cf. ἐπί, v. 299) **νῶτα**: *upon the back.* Plur. very common. Cf. Lat. *terga.* — **τόν ῥα** (*which*)... **πρός ῥα.** "The particle ῥά, meaning *accordingly*, *of course*, *you know*, refers back to εὖ...ἴδμεν, v. 301." F. — **ὑπαΐξας...ὄρουσεν**, w. δράκων: *gliding from under an altar darted towards*, etc.

311–314. νήπια τέκνα. The same words in v. 136 mean *infant children*; here spoken of the young of a sparrow; may be rendered, *an infant brood.* — **ὑποπεπτηῶτες** (ὑποπτήσσω): *cowering under.* — **ὀκτώ.** Note the order. I think it easier and more perspicuous to follow in translating the

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order of the clauses in Greek. — **τέκε** (*τίκτω*): here spoken of a bird, *that hatched the young.* — **ἔνθα,** repeated for perspicuity from v. 311. — **ὅ γε**: *this one*, i. e. *δράκων.* — **τούς**: referring to *νεοσσοί*, obj. of *κατήσ-.* — **ἐλεεινά**: adv. w. *τετριγῶτας* (*τρίζω*).

316–318. — **ἐλελιξάμενος** (*ἐλελίζω*)...**λάβεν**...**ἔφαγε,** sc. *δράκων.* — **πτέρυγος**: gen. part.; H. 574, b; G. § 171, Note; *seized her by the wing.* — **ἀμφιαχυῖαν** (*ἀμφιάχω*) w. *τήν.* — **κατά** w. *ἔφαγε* (*κατεσθίω*). — **καὶ αὐτήν**: *and* (*the sparrow*) *herself.* — **ἀρίζηλον** (*ἀρι-* intens. *ζῆλος* = *δῆλος*), w. *τόν*: *the god made him very plain*, i. e. *made him a prodigy.* Am. reads here *ἀΐζηλον*, and translates as above. Koch reads *ἀΐζηλον*, but translates it *the god made him invisible.* The first rendering is the usual one, although some strong reasons favor the latter. — **ὅς περ ἔφηνεν** (*φαίνω*): *the very one who made him appear, brought him to the light.*

319–322. **λᾶαν**...**ἔθηκε**: *made him a stone*, i. e. *turned him to stone.* — **οἷον ἐτύχθη** (*τεύχω*): *at what had happened* (lit. *such a thing as*, etc. — **ὡς οὖν**...**Κάλχας δ' αὐτίκ' ἔπειτα**: *when* (or *as*) *therefore...then Calchas immediately thereupon; δ'* = *δέ.* Cf. 1, 58 and 131, note. — **δεινὰ**... **εἰσῆλθε**: *the dread prodigies of...entered among*, etc.

323–325. **ἄνεῳ,** adj., nom. plur., Att. 2d declens. *Why were you silent?* Several critical editt. read here *ἄνεω*, adv. with nearly the same force. — **ὄψιμον ὀψιτέλεστον.** The latter adj. repeats and confirms the idea of the former with a paronomasia; *late, late in its fulfilment.* Cf. 1, 99, *ἀπριάτην ἀνάποινον.* — **ὅου** (Att. *οὗ*, rel. pron.) **κλέος**: *the fame of which.*

326–332. **ὡς οὗτος**...**ὣς ἡμεῖς.** *As this* (*serpent*)...*thus we*, etc. Note the dif. bet. *ὡς* (relat.) and *ὥς* (demonst. = *οὕτως*). — **αὖθι,** *there*, i. e. in the Troad. — **τῷ δεκάτῳ δέ**: *but on the tenth* (*year*), or, as F. renders, *but then, on the tenth.* — **κεῖνος,** i. e. Calchas. — **τώς** = *ὥς, οὕτως.* — **τὰ δὴ νῦν πάντα τελ-**: *just these things all now are being fulfilled.* — **ἄγε,** interjec., *come!* — **αὐτοῦ,** adv., emphat. posit. at the beginning of the verse and separated from its verb, *on the spot.* — **εἰς ὅ κεν**...**ἕλ-**: *until we have taken*, etc. — **ἄστυ,** *the city*, with special reference to the houses and walls.

Vv. 333–393. — Speech of Nestor and reply of Agamemnon.

333–338. **ἀμφί** w. *κονάβησαν.* — **ἀυσάντων ὑπ' Ἀχ-**: lit. *by the Achæans having shouted*, i. e. *by reason of the shouting of the Achæans.* — **ἐπαινήσαντες,** w. the subj. of *ἴαχον.* Notice the form *-ήσαντες*; Att. *-έσαντες.* — **ἐοικότες ἀγοράασθε** (*ἀγοράομαι*: alpha duplicated. H. 370 D; G. § 124): *you talk like*, etc. — **νηπιάχοις**: emphat. posit., *like children, young children, whom*, etc.

339–341. **πῇ δὴ**...**βήσεται ἥμιν**: *Whither now will go*, etc., i. e. *What will become of*, etc.; *συνθεσίαι τε καὶ ὅρκια, your covenants and oaths.* Ref-

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erence is here made particularly to the promise mentioned in v. 286 ff.; ἧμιν (so Am., F., and Koch; Düntz. writes ἧμιν; Cr. and Dind. ἡμῖν.) may be viewed as dat. of interest, or as ethical dat., which is nearly the same thing. — **ἐν πυρὶ...γενοίατο, κτἑ.** This has the form of a wish (κέ being omitted), and so it is now usually understood: *In the fire, may our counsels,* etc., *fall!* A sudden expression of impatience. — **ᾗς** (dat. plur.) **ἐπέπιθμεν** (plupf., syncopated fr. ἐπεποίθαμεν; L. & S. πείθω): *in which we trusted.*

342–345. **αὔτως**: *just so, only so,* i. e. *without accomplishing anything, in vain.* Am., F., Koch. — **μῆχος**: *contrivance, expedient,* i. e. for taking Troy. — **σὺ δ'**: cf. 1, 282; also 1, 131, note. — **ἔθ' ὡς πρίν**: *still as formerly,* connect w. ἄρχευε *lead,* etc.

346–349. **τούσδε δ' ἔα** (imperat. fr. ἐάω): *and suffer these,* etc. — **ἕνα καὶ δύο,** appos. w. τούσδε: lit. *one and two,* or, as we often say, *here and there one.* — **ἄνυσις...αὐτῶν** is parenthetical. Am. and F. take αὐτῶν as neut.: lit. *there will not be any accomplishment of them,* i. e. of those things which they plan. Koch, Naeg., et al., take it as masc., *there will be no accomplishment on their part,* i. e. they will accomplish nothing. I prefer the latter. — **πρὶν...ἰέναι, πρὶν...γνώμεναι,** w. τοί κεν...βουλεύωσι, *who plan to go to Argos before knowing,* etc. A similar repetition of πρίν is not rare. Cf. 1, 97, 98.

350–353. **γὰρ** (epexeget., see Lex.) **οὖν** (confirmative): *for certainly.* For other instances of the confirmative use of οὖν, see Il. 1, 57; 2, 321. — **κατανεῦσαι** (absolute): *nodded assent, made a promise;* Κρονίωνα, subj. — **ἤματι τῷ ὅτε.** Note the peculiar order; a frequent formula; *on that day when.* — **ἀστράπτων...φαίνων** (nom. st. acc. ἀστράπτοντα...φαίνοντα; as though the sentence had begun Κρονίων κατένευσε. Such a change of construction in the midst of a sentence is called anacoluthon); *by lightening on the right,* etc., explains κατανεῦσαι.

354–356. **τῷ,** illative, *by reason of this, therefore, let no one,* etc. — **πρὶν...πρίν**: cf. v. 348, note; *before each one has lain with a wife of the Trojans and avenged,* etc. Note this use of τινά, indefinite, but implying *each one.* So in v. 382. — **πάρ**: apocope. Differs how fr. elision? — **Ἑλένης** may be viewed as subjective, or as objective, gen.; *the longings and groans of Helen* (so Am., Butt., F., et al.): *the struggles and groans* (of the Greeks) *for Helen* (so Düntz., Cr., Naeg., et al., including the ancient critic Aristarchus). The predominance of authority seems to favor the latter rendering.

358–363. **νηός,** w. ἁπτέσθω: *let him touch,* etc. — **ἐυσσέλμοιο**: cf. 170, note. — **ὄφρα,** final, *to the end that;* ἐπίσπῃ, ἐφέπω. — **οὔ τοι ἀπόβλητον, κτἑ.**: lit. *not to-be-rejected will be the word, whatever,* etc. Notice the asyndeton in this and the following verse. — **κρῖνε**: in the primary sense,

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separate, divide; κατά, *according to* or *into.* — **ὡς** w. subjunc., final. — **φρήτρηφιν.** For the Epic case ending φι(ν) see H. 206 D; G. § 61, N. 3. — **φῦλα,** sc. ἀρήγῃ.

364–368. **εἰ δέ κεν ὧς**: Att. ἐὰν δὲ οὕτως. Note carefully the difference bet. ὡς, v. 363, and ὧς, v. 364. — **ἕρξῃς, ἕρδω.** — **ὅς θ' ἡγεμόνων** (sc. ἐστί), **κτέ.**: *both who...(is) cowardly*, etc., — definite and positive; ἠδ' ὅς κ' ἐσθλὸς ἔῃσι (= ᾖ fr. εἰμί), *and who perchance may be brave*, — hypothetical. — **κατὰ σφέας**: *by themselves, separately.* Cf. 1, 271; μαχέονται, fut. — Notice the two forms **γνώσῃ,** v. 365, and **γνώσεαι,** v. 367. The latter is more comm. in Hom., pronounced in two syllables here by synizesis. — **ἤ...ἦ**: *whether...or* (cf. v. 300). This is the reading of Am., Düntz., F., Koch; but Cr., Dind., Naeg., read εἰ...ἤ, as in Att. — **καί,** intens.: *even;* θεσπεσίῃ, L. & S. θεσπέσιος, II. — **οὐκ ἀλαπ-**: *you fail to take;* κακότ-...ἀφραδ-, dat. of cause, manner or means, *by reason of*, etc.

370–374. **αὖτ',** used here in the strict sense, *again*, and not as a mere particle of transition. — **ἀγορῇ**: *in the assembly*, or in the business of the assembly, *in debate, deliberation.* — **νικᾷς** w. υἷας: *you surpass*, etc. — **αἲ γάρ** (= Att. εἰ γάρ),...**μοι...εἶεν**...: *would...there were to me*, etc., i. e. *would, O father Zeus*, etc., *that I had*, etc.; a form of wish, the fulfilment of which is uncertain. — **τῷ** (introduces the conclusion; cf. v. 250): *then would*, etc. — **ἁλοῦσα** (ἁλίσκομαι, passive in all the tenses, even in the 2 aor. which is act. in form), w. πόλις.

376–380. **μετ'** w. acc. in Hom. often in the sense, *into the midst of.* — **βάλλει.** Note the force of the pres. tense. — **ἐγὼν Ἀχιλεύς τε.** The common order both in Greek and Latin. English idiom, *Achilles and I.* — **ἐγὼ δ' ἦρχον**: *and I began, I took the lead*, etc.; a public acknowledgment of his fault. — **εἰ...βουλεύσομεν**: a more animated and hopeful form of supposition than ἐὰν...βουλεύσωμεν; G. § 220, I. 2 (b). — **ἔς γε μίαν,** sc. βουλήν suggested by βουλεύσομεν, *if we shall ever advise for one and the same plan*, or more simply, *if we shall ever be at one.* — **οὐδ' ἠβαιόν**: *not even for a little;* emphasizes the preceding statement.

381–385. **ἔρχεσθε...ξυνάγωμεν.** The first is addressed to the assembly; in the latter word the speaker includes himself. A similar change of person is not unusual. — **δεῖπνον**: the principal meal of the day. From the narrative, v. 48 ff, it appears that a good portion of the day was already gone; yet enough remained to warrant their preparation for a general engagement. δεῖπνον may perhaps in v. 381 be rendered *dinner;* in v. 383, *fodder.* — **Ἄρηα,** *Ares*, the god of battle; by meton, for *battle; that we may join battle.* — **τὶς**: *every one*, or *each one.* Cf. v. 271. — **εὖ...θέσθω**: *let each one place well his shield*, or *adjust well*, etc., that it may be ready for use at any moment. — **ἀμφίς**: usu. an adv., here a prep. w. ἅρμ-, *having looked well round about his chariot.* — **ὥς κε...κρινώμεθα**: *in order that*

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we may contend (lit. *decide among ourselves*) *in*, etc.; or, *since we shall*, etc. With the former rendering, we have the unusual const. of ἄν (κέ) after a final conj. G. § 216, Note 2; H. 741. With the latter rendering we have ἄν (κέ) w. the subjunc. as fut. Cf. 1, 137, κὲν ἕλωμαι. I now prefer the former rendering. — **πανημέριοι**: cf. 1, 472 note.

386–389. **οὐ γὰρ...μετέσσεται**: *for there will not be meanwhile* (μετ-). — **ἱδρώσει μέν τευ** (= τινος), **κτέ.** *The strap of the man-encircling shield around the breast of many a one* (or *of each one*) *will reek with sweat.* — **τεῦ** w. τελαμών and w. στῆθ-. — **χεῖρα**, acc. of specif.: καμεῖται, sc. τὶς; *many a one will grow weary in the hand;* Eng. idiom, *the hand of many a one will grow weary around*, etc.

391–393. **ὅν**, obj. of νοήσω (aor. subjunc.): *whomsoever I shall perceive.* — **μιμνάζειν** w. ἐθέλοντα: *wishing to remain.* — **οὔ οἱ** (dat. referring to ὅν) ...**ἐσσεῖται** (Att. ἔσται), *afterwards, to him there shall not be any sure means* (ἄρκιον) *of escaping*, etc. This views ἀρκ- as subst. It may be viewed as adj. thus, *an escape from* (lit. *to escape from*)...*to him will not be sure.*

Vv. 394–454.—Applause of the army. They repair to their meal. Agamemnon entertains the kings in his tent and offers a sacrifice. Afterwards, at the instance of Nestor, the army is marshalled for battle. Athena is present and assists.

394–397. **ὡς ὅτε κῦμα**, sc. ἰάχῃ: *as when a surge resounds upon*, etc. — **ὅτε κινήσῃ**, sc. αὐτό, i. e. κῦμα: *when the south-wind coming moves* (*it*). Notice here again ὅτε (st. ὅταν) w. the subjunc. Cf. 1, 80, note; 2, 209, ὅτε...βρέμεται, note. — **σκοπέλῳ**, appos. w. ἀκτῇ: *on a lofty beach...on a projecting cliff.* — **τόν**, i. e. σκόπελον. — **ἀνέμων**: gen. of cause, *waves driven by*, etc. — **ὅτ' ἂν...γένωνται**, sc. ἄνεμοι: a fuller description of παντοίων.

398–400. **ἀνστάντες** = ἀναστάντες. — **κεδασθέντες**: κεδάννυμι, σκεδάννυμι. — **ἄλλος ἄλλῳ**: a familiar idiom both in Latin and Greek, *one...to one, another...to another.* Cf. ἄλλοθεν ἄλλος, v. 75; ἄλλῃ ἄλλων, v. 804. — **ἔρεζε** (ῥέζω): impf., *proceeded to sacrifice*, or simply, *sacrificed.*

402–406. **ὁ...'Αγαμ-**: cf. οἱ.. 'Αχαιοί, 1, 344, note. — **κίκλησκεν**: *called, invited*, not merely to assist in the sacrifice, but to participate in the feast which followed. — **Αἴαντε δύω** (Att. δύο): *the two Ajaxes;* Ajax son of Telamon, far the more celebrated of the two, and Ajax son of Oïleus. — **Τυδέος υἱόν**: *son of Tydeus*, i. e. Diomed (or Diomēdes), king of Argos, descended from an Ætolian family. His exploits are celebrated especially in the 5th book.

408–410. **οἱ** (enclit.) **ἦλθε**: *came to assist him;* dat. com.; may at sight be known as dat. and not nom. pl. of the article, by the accent of δέ. — **ᾔδεε...ἀδελφεὸν ὡς ἐπονεῖτο**: prolepsis; lit. *he knew...his brother how he*

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was toiling, i. e. *he knew...how his brother*, etc. — **περίστησαν** = περιέστησαν: *they stood around.* — **οὐλοχ-**: cf. I, 449.

411. **τοῖσιν...μετέφη**: *praying spoke among them*, i. e. the chiefs. — **κελαινεφές** (a shortened form of κελαινονεφές, fr. κελαινός, *black*, and νέφος, *cloud*), *wrapped in dark clouds*, or, more briefly, *cloud-wrapt.* — **αἰθέρι** (locative) **ναίων**: *dwelling in the clear upper air.* This last may be true, although he is wrapped in clouds as in a garment. Cf. I, 497 ff. The idea of Jehovah wrapped in clouds or appearing in a cloud is especially frequent in the Scriptures; and yet He is also represented as "dwelling in the light which no man can approach unto," and as "covering Himself with light."

412. **μὴ** w. the infin. (as imperat., 3d pers.) denotes an energetic, passionate wish. Am., Koch. — **πρίν**, repeated in the next verse. — **ἐπ'...δῦναι ἐπὶ...ἐλθεῖν**: *let not the sun go down and darkness come upon* (*us*). Cf. Epistle to the Eph. iv. 26: ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *let not the sun go down upon your wrath.* With ἐπιδῦναι, cf. Lat. *occido.* Though ἐπί is expressed twice in the Greek, it is better English to render it but once. The interpretation of ἐπί w. δῦναι has been a troublesome point with the critics. The rendering, *upon us*, or *upon the battle-field*, seems to me satisfactory.

414, 415. **κατά** w. βαλέειν: πρηνές, adj. w. μέλαθρον, placed by prolepsis before βαλέειν; intensifies the idea of κατά; αἰθαλόεν (fr. αἴθω, *to light up, to blaze*) means either *burning, blazing*, or, as a result of fire, *blackened, sooty.* The v. may be rendered, *before I hurl down headlong the blazing roof of*, etc., or *the blackened roof of*, etc. — **πρῆσαι, πίμπρημι.** — **πυρός** w. πρῆσαι, nearly in the sense of πυρί, gen. of source. H. 579, 582; G. § 176, 2; "ἐμπρῆσαι occurs in the Iliad three times w. gen., six times w. πυρί" (Naeg.); cf. also 6, 331; δηίοιο, *hostile*, or *burning, consuming; and burn the gates with*, etc.

417–420. **ῥωγαλέον**, adj. w. χιτῶνα, repeats and strengthens the idea of δαΐξαι. — **πολέες ..ἑταῖροι...λαζοίατο**: optat. without ἄν, a wish; *and may many*, etc. See L. & S. λάζομαι. — **πώ**: cf. I, 108, note. The meaning *in any manner* is preferred here by F., Düntz.. Koch; *nor, as might be expected* (ἄρα) *did the son of Kronos in any way accomplish for him* (*his wish*); or, as Am. et al. understand πώ, *nor yet*, etc. — **δέκτο, δέχομαι.** — **ὄφελλεν**: ὀφέλλω. To be carefully distinguished fr. ὀφέλλω, Ep. for ὀφείλω.

421 ff. Cf. I, 458 ff. — **σχίζῃσιν**, *with*, etc. In I, 462, ἐπὶ σχίζῃς, *upon*, etc. — **ἀμπείραντες**: ἀναπείρω. — **ὑπείρεχον**: Att. ὑπερεῖχον. — **Ἡφαίστοιο**: the name of the god of fire by meton. for *fire.* Cf. Ἄρηα, 381, note.

433–440. **τοῖς ἄρα μύθων ἦρχε**: lit. *began words to them*, i. e. *began speaking to them.* — **μηκέτι νῦν δήθ'** (= δηθά, δήν, δηρόν) **αὖθι λεγώμεθα**: *let*

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us no more now a long time discourse here (in the tent). — **ἀμβαλ-, ἀναβαλ-.** — **κήρυκες...κηρύσσοντες ἀγειρόντων** (imperat.): *let heralds summoning the people of...assemble* (*them*), etc. — **ἡμεῖς δ' ἀθρόοι** (rough breathing, Am., F., Koch, Düntz.; ἀθρόοι, Cr., Dind., Naeg.) **ὧδε**: *and let us in a body as we are*, etc., or, (*being*) *in a body here*, etc. — **ἡμεῖς**, i. e. the chiefs mentioned 404 ff. — **ὧδε**: cf. note v. 258. — **ἴομεν, ἐγείρομεν**: subjunc. w. short mode-sign. — **ὄφρα κε.** Notice again κέ in a final sentence. Cf. v. 385, note.

442–446. **κηρύκεσσι...κέλευσεν.** Notice again κελεύω w. dat. Cf. vv. 50, 151. — **οἱ ἀμφ' Ἀτρεΐωνα**: H. 639, Phrases; *Atreion and his attendants, the Zeus-nourished kings.* — **μετὰ δέ**, sc. τοῖς or αὐτοῖς. — **Ἀθήνη**, sc. θῦνεν. Athena was probably, according to the conception of the poet, invisible. Cf. 1, 198. The fact of their being invisible is stated of other divinities in several places in the Iliad and Odyssey.

447–449. **ἔχουσα** w. Ἀθήνη. — **ἐρίτ-, ἀγήρων** (L. & S. ἀγήραος) **ἀθάν-**, w. αἰγίδα. For a description of the ægis see L. & S. αἰγίς. The goddess took along her shield because she now intended battle. — **ἀγήρων ἀθανάτην τε**: epexegetical of ἐρίτιμον; elsewhere in Hom. spoken only of persons. — **τῆς...ἠερέθ-**: *from which float*, etc. — **παγχρύσεοι...ἐυπλεκέες.** The expression indicates that the art of working gold in delicate threads was known in the Homeric age. The wonderful discoveries of Schliemann confirm the Homeric representations both as to the quantity of gold and the art of working it. — **ἑκατόμ-...ἕκασ-.** Note the mode of designating value. Cf. 6, 236.

450–454. **σὺν τῇ**: *with this*, i. e. the ægis. — **διέσσυτο**: διασεύω. — **σθένος**: obj. of ἐν...ὦρσεν (ἐνόρνυμι). — **καρδίῃ**: partitive appos. w. ἑκάστῳ (σχῆμα καθ' ὅλον καὶ μέρος); lit. *she infused strength in each one, the heart*, i. e. in an Eng. idiom, *strength in the heart of each one.* — **ἄλληκτον**, adv. — **πολεμ-...μάχ-** w. σθένος: *strength to war and fight.* H. 767; G. § 261. — **νέεσθαι, κτέ.** is in const. a subst. in the nom.; *became sweeter to them than to go*, etc.

Vv. 455–483. — The march into the plain pictured in a series of striking comparisons.

455–458. **ἠύτε...ὡς** (v. 457): cf. v. 87, note. — **τῶν** w. χαλκοῦ (Am., F., Düntz.); gen. abs. (Koch, Cr., Naeg.). I prefer the former, as indicated in my first edition. *So the gleam from the divine armor of these, as they advanced, all-shining reached through the upper air to heaven;* θεσπεσίοιο, *divine*, *indescribable*, spoken with particular reference to the vast number of the pieces of armor; χαλκοῦ, *bronze* or *copper*. The kitchen-utensils, such as kettles, were of copper; but the armor and some of the vases were of bronze (about 90 per cent of copper and 10 per cent of tin).

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Cf. Schliemann's Mycenæ, p. 367. Here χαλκοῦ, by meton. as often, the material for the thing made of it, *armor*.

459-463. τῶν, repeated in v. 464, limits ἔθνεα. Observe that ἔθνεα is used w. ὀρνίθων in v. 459; w. τῶν denoting persons in v. 464; w. μυιάων in v. 467. We say in Eng., *flocks of birds, nations of men, swarms of flies.* —**'Ασίῳ ἐν λειμῶνι,** *in the Asian meadow.* From this field in Lydia, south of Mt. Tmolus, the name Asia has been gradually extended to its present signification. — **ἔνθα καὶ ἔνθα ποτῶνται** (subj. ἔθνεα, neut. pl. w. pl. verb), *fly often here and there.* —**προκαθιζόντων,** w. χηνῶν, κτέ., *while they light*, etc.; προ- naturally denotes the forward movement of a bird in lighting.

464-468. τῶν: *of these*, i. e. the advancing army of the Greeks; cf. τῶν, v. 459. — **ἄπο,** anastrophe. — **προχέοντο**: again a pl. verb w. neut. pl. subj. — **ὑπό,** separated by tmesis fr. κονάβιζε, governs ποδῶν; αὐτῶν... ἵππων limit ποδῶν; *under the feet both of them* (the men) *and of*, etc. — **ἔσταν** denotes an act subsequent to προχέοντο, *they stood, they halted*, now that they had arrived on the Scamandrian plain (v. 465; called also a meadow, v. 467). — **μυρίοι.** Recollect the dif. bet. this and μύριοι. — **ὅσσα τε** (Epic use of τέ)...**ὥρῃ**: *as many as the leaves*, etc., *come forth in their season.*

469-472. ἠύτε...τόσσοι: *as...so many.* Above we have ἠύτε...ὥς (vv. 455, 457); ὥς τε...ὥς (vv. 459, 464), *as...so.* — **ἔθνεα πολλά,** sc. ἠλάσκουσιν. It may be rendered somewhat freely, *Like many swarms of buzzing flies, which roam about*, etc. — **τόσσοι**: *so many.* We might expect here ὥς as correl. w. ἠύτε (cf. v. 457); but τόσσοι directs the mind more distinctly to the idea of the vast number. — **ἐπὶ Τρώεσσι**: *over against*, etc., a rare use of ἐπί in prose. — **διαρραῖσαι** (διαρραίω), sc. Τρῶας; μεμαῶτες, L. & S. ΜΑ'Ω.

In this remarkable succession of comparisons, the fire on the mountains pictures the gleaming of the armor in the distance; the flocks of birds, the number and noise of the advancing host; the leaves and flowers in their season, and also the swarms of flies in the shepherd's fold, fix the mind on the vast number of the army as they stood in the plain.

474-479. τούς, repeated after ὥς, v. 476, obj. of διεκόσμεον. — **ὥς τ'... ὥς**: *as...so.* Cf. vv. 459, 464. — **πλατέ'**: πλατύς. — **αἰπόλοι ἄνδρες.** Note the idiom. Cf. βοῦς ταῦρος, v. 480; πατρίδα γαῖαν, v. 454. In Att. αἰπόλοι, βοῦς, πατρίς would be used alone. Many similar examples occur in Hom. — **ἐπεί κε** = Att. ἐπειδάν. — **νομῷ.** Distinguish carefully fr. νόμῳ. — **μιγέωσιν**: 2 aor. subjunc. pass. fr. μίγνυμι. — **τούς**: obj. of διεκόσμεον: cf. κρίνοντες, v. 446. — **ἰέναι**: infin. of purpose w. διεκόσ-, *arranged...to go*, etc. — **μετὰ δέ**: v. 446. — **ὄμματα...κεφαλὴν...ζώνην, στέρνον**: accs. of specif., *in his eyes and head, like the thunder-loving Zeus; in his waist, like*

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Ares, etc.; ζώνην, not here *the girdle*, but by meton. that part of the body encompassed by the girdle. It is questionable whether the characteristics of these three gods were already in the Homeric age embodied in sculpture, as suggested by Ameis; but much more probable that the sculptors of the historic period took their ideas from Homer.

480–483. βοῦς...ταῦρος: cf. note on αἰπόλοι ἄνδ-, v. 474. — **ἀγέληφι** (cf. note v. 363, φρήτρηφιν): dat. of place. — **μέγ'**, adv. — **ἔπλετο** (gnomic aor. H. 707; G. § 205, 2): cf. 1, 418, ἔπλεο. — **πάντων** w. ἔξοχος: *greatly distinguished out of all*, or, as we say, *above all*. — **ἀγρομένῃσιν** (ἀγείρω). Note the gender; w. βόεσσι; governed by μετα-. — **τοῖον**: pred. w. Ἀτρεΐδην; *such did Zeus render*, etc. — **ἐκπρεπέα...καὶ ἔξοχον** w. Ἀτρ-: *conspicuous among many* (or *among the multitude*) *and eminent among heroes* (so Am., Koch, Cr., Naeg.). With the const. of ἡρώεσσιν, cf. ἀριπρεπέα Τρώεσσιν, 6, 477; πᾶσιν ἐλέγχιστον...βροτοῖσιν, 2, 285. Many similar examples occur in Hom. of the dat. w. adjs. denoting distinction, or with the superlative. Yet Düntz. and F. join πολλοῖσι w. ἡρώ-, *conspicuous and eminent among many heroes*. The former rendering seems to me to present the thought in a more striking and natural form, while the grammatical const. of ἡρώ- (without ἐν) can be easily explained.

Vv. 484–493. — A solemn invocation of the muses, as an introduction to the catalogue of ships.

484–487. — **ἔσπετε**, impv.: L. & S. εἶπον. — **Μοῦσαι**: cf. note on θεά, 1, 1. — **πάρεστέ τε**, sc. πᾶσιν, suggested by πάντα, *are present with* (*all things*). This and the following clause are noteworthy statements. — **ἡμεῖς**, *we*, i. e. the singer, the poet, who recited the story. — **κλέος οἶον** (note the breathing): *the report alone*, *only the story* (which the people tell). This may bear on the question of the source of the poet's information. No reference is here made to earlier, shorter poems on the same subject, but only to tradition. — **οὐδέ τι ἴδμεν** (Att. ἴσμεν): *nor do we know anything*, i. e. we have no definite knowledge derived from personal observation. — **οἵ τινες** (ὅστις): connect closely in thought w. ἔσπετε νῦν μοι.

488–490. πληθὺν: emphat. posit. — **οὐκ ἂν ἐγὼ μυθήσομαι** (subjunc. w. short mode-sign) **οὐδ' ὀνομήνω** (ὀνομαίνω). For ἄν w. subjunc. nearly in the sense of the fut. indic., see H. 720, e; G. § 209, 2. For the mixed form of cond. sent., see H. 750; G. § 227; *I could not mention or name* (or more lit. *I shall not*, etc.)...*not even if I had*, etc. — **χάλκεον...ἦτορ ἐνείη**: *and if there were within me*, etc.; ἦτορ, *heart* (Auten., L. & S. (*breast* or *chest* (Cr., Düntz., Ebel., Koch), *lungs* (Am., Seil.). Auten. says further of ἦτορ, *heart*, not as bodily organ; Seiler, *the heart*, as a part of the human body; L. & S., *the heart as a part of the body*, only in Il. 22, 452. Here w. the adj. χάλκεον I cannot understand it except as a part of the

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human body It may be rendered by either of the words, *heart*, *chest*, or *lungs*.

491–493 are bracketed only in Faesi's edition, so far as I have observed. I retain and translate them. — **εἰ μὴ...μνησαίαθ'** (= *μνησαίατο*, *μνησαίντο*, L. & S. *μιμνήσκω*); *unless...should mention*, etc.; a condit. of the same form w. the preceding. With vv. 489, 490, cf. Æn. 6, 625, —

> Non, mihi si linguæ centum sint, oraque centum,
> Ferrea vox, etc.

δέκα and *centum* are used in the same general sense to denote the idea of a large number.

The so-called catalogue of the ships, called also *Βοιωτία* (fr. the word *Βοιωτῶν* with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Bœotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Bœotia.

Vv. 760–785. — Epilogue to the Grecian catalogue; the best of the horses and best of the heroes. Onward march of the Achæans.

760–765. οὗτοι ἄρ': *These then*, or *such then.* Cf. v. 487. — **τίς τ' ἄρ**: cf. I, 8, note. — **αὐτῶν ἠδ' ἵππων**: appos. w. *τῶν*; *of* (*the men*) *themselves*, etc. — **τάς** (relat.), referring to *ἵπ-...ἄρισται*, obj. of *ἔλαυνε*. The gender will not escape notice. — **ὄτριχας**: *ὄθριξ*. **σταφύλῃ** (L. & S. *σταφυλή*, III. *σταφύλη*) w. *ἐίσας*. — **ἐπὶ νῶτον**: cf. v. 308, note; lit. *equal by a plumb-line over the back.* Homer everywhere speaks as a good judge of the horse, and as an admirer of the noble animal, — a point to which Gladstone calls attention.

766, 767. θρέψ': *τρέφω*. — **ἄμφω θηλείας**: *both mares*, which were lighter and fleeter, as was thought. — **φόβον Ἄρ- φορεούσας**: *bearing* (with them) *the panic fear of Ares*, i. e. such as Ares inspires. Am., F., Koch, et al. render *φόβον*, *die Flucht*, *flight;* L. & S., *panic fear.*

768–770. αὖ: *again*, *on the other hand;* in distinction fr. *ἵπποι*. — **Τελαμώνιος Αἴας.** Notice the rank here given to this hero. The same rank is assigned to him in the Od. XI. 550; Il. XVII., 279. — **ὄφρα**, temporal, *while.* — **μήνιεν**: only here w. *ῑ*. The foot is *-ιεν* · *ὁ*, dactyl. — **ὁ**

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γάρ: *for this one,* Achilles. — **ἵπποι,** sc. *πολὺ φέρτατοι ἦσαν,* suggested by the preceding clause.

771, 772. ἐν νήεσσι: *among the ships;* which were drawn up on the shore, and among which, or by the side of which, the tents were pitched. — **κορωνίσι**: found in Hom. only in this form (dat. pl. fem.), and always in the fourth foot of the verse (Auten.). — **κεῖτ', ἔκειτο, κεῖμαι.** — **ἀπομηνίσας.** Not, as F. justly remarks, *persevering in wrath* (the idea of the pres. particip.); but rather, as we often say, *carried away* (ἀπο-) *with anger, filled with wrath.*

774–776. τέρποντο...ἱέντες: *amused themselves in casting,* etc. — **τόξοισιν,** taken w. *ἱέντες,* must be taken in the secondary sense of *τόξα, implements of archery,* including the idea of *arrows.* The action of *ἱέντες* would require the use of both *bows and arrows.* — **ἵπποι...ἕκαστος...ἕστασαν**: *the horses were standing* (*ἕστασαν,* plupf. in form, impf. in meaning), *each by his own chariot.* Notice *ἕκαστος* sing., appos. w. *ἵπποι.* Cf. 1, 606.

777–779. ἅρματα w. *ἀνάκτων* we must render as plur., but in v. 775, w. *οἷσιν* (*his*) we must render it as sing. (plur. in Greek, because composed of several parts). — **εὖ πεπυκασμένα** (L. & S. *πυκάζω*): *well-covered,* i. e. with robes thrown over them for protection when not in use. Some, however, understand it *well-overlaid, well-adorned,* sc. with gold or some other metal. It is difficult to decide positively between these two opinions. — **ἀνάκτων**: depends on *κλισίῃς* (Faesi); depends on *ἅρματα* (Ameis). Both are right; and yet both are wrong in so far as they imply that *ἀνάκτων* is connected exclusively with either one word. It is a necessary logical complement of both *ἅρματα* and *κλισίῃς,* and we may render it with either as is most convenient, leaving it understood with the other. Instances of the same principle in Greek are numberless. — **οἱ δ'** (v. 778) refers to *ἀνάκτων.* — **φοίτων**: *φοιτάω.*

780–782. οἱ δ': *And they,* i. e. the Achæans now in the plain and ready for battle. The story is here resumed at the point where it was broken off (v. 768) by the allusion to Achilles and his men; and the imagination of the poet leads to renewed comparisons, of which he seems to be never weary. — **ὡς εἴ τε...νέμοιτο**: *as if...should be devoured with fire; νέμεσθαι, to pasture, to graze,* only here in a pass. sense in Hom. The comparison has reference to the brightness of the armor. Cf. 455 ff. — **ὑπεστενάχιζε** (*ὑπό, στεναχίζω, στενάζω, στένω*), sc. *σφί* or *τῶν ὑπὸ ποσσί* (v. 784): *groaned beneath* (*them*) *as* (*beneath*) *the thunder-loving Zeus when he is angry,* etc. Cf. v. 95. — **ὅτε τ'...ἱμάσσῃ.** Note the omission of *ἄν* or *κέ.* Cf. H. 759; G. § 231, N., *when he scourges* (with his thunder-bolts). — **Τυφωέϊ.** See Class. Dic. Typhoeus (three syllables Ty-phó-eus) or Typhon.

783–785. εἰν Ἀρίμοις: *in Arīma,* or *among the Arīmi, the people of Arīma,* a region, or a people, in Cilicia, as is thought. We cannot de-

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termine whether the nom. is Ἄριμα (τά) or Ἄριμοι (οἱ). — **ὥς,** demonst., *thus, so.* — **διέπρησσον** (διαπράσσω), usu. explained by the ellipsis of κέλευθον. Cf. 1, 483; *they accomplished their way;* **πεδίοιο,** *over the plain;* may be viewed as partit. gen. (Cr.), or as local gen. (Am., F., Koch). H. 590; G. § 179, 2.

Vv. 786–816. — The Trojans are warned by Iris of the approach of the Achæans, and are marshalled for battle under the lead of Hector.

786–788. ποδήνεμος (πούς, ποδός and ἄνεμος): strictly, *wind-footed,* i. e. *with foot like the wind.* Iris was the messenger of the gods in the affairs of war; Hermes, in the affairs of peace. — **πάρ** (apocope for παρά) w. the gen., usually of a person, *sent by, commissioned by.* — **ἀγοράς,** cogn. acc. w. ἀγόρευον: *entered into deliberations.* Cf. ἀγοράων, v. 275. — **ἐπὶ...θύρῃσιν** (in 7, 346, παρά): *at the door of,* etc., i. e. in front of the palace of Priam; θύρῃσιν, often in plur., denoting perhaps the large size, and the parts; the folding-doors.

791–795. εἴσατο: L. & S. ΕἼΔΩ, A. II. 3. — **ἀκροτάτῳ**: on the highest part of, on the top of. Cf. Lat. summus. — **δέγμενος**: δέχομαι. — **ναῦφιν**: gen. plur.; H. 206, D; G. § 61, N. 3; depends on ἀφ-. — **τῷ**: *this one, him,* i. e. Polītes, w. ἐεισαμένη. — **μίν,** w. μετέφη, only here. Am. and Düntz. read by conjecture προσέφη; Auten. says (sub μετάφημι), "not a genuine verse." F. and Doed. suggest the meaning, *addressed him* (Priam) among (μετ-) other speakers.

796–801. μῦθοι...ἄκριτοι (cf. ἀκριτόμυθε, v. 246): *indiscriminate* (or *indecisive*) *words are,* etc. — **ἐπί** w. gen. often means, *in the time of.* — **μάλα πολλά**: *very many times, very often.* — **τοιόνδε τοσόνδε τε**: *such and so great.* Cf. Æn. 3, 641, *qualis quantusque.* — **ὅπωπα,** ὁράω. — **λίην...ἐοικότες** w. dat.: *greatly resembling,* etc., i. e. in number. — **πεδίοιο**: cf. v. 785. — **προτὶ ἄστυ** w. ἔρχονται.

802–804. σοὶ δέ: cf. σὺ δέ, 1, 282. — **ὧδέ γε ῥέξαι** (ῥέζω): *to do just as follows,* i. e. as directed in vv. 805, 806. — Vv. 803, 804 are explanatory and parenthetical. — **Πριάμου** may be rendered with equal propriety w. ἄστυ or with ἐπίκουροι. Cf. note on ἀνάκτων, v. 777. — **ἄλλη δ' ἄλλων γλῶσσα**: an idiom which cannot be translated exactly into Eng. Cf. ἄλλος ἄλλῳ, v. 400, note. We may render here, *the languages of the men widely dispersed are various* (Greek idiom, *there is another tongue of other men widely,* etc.).

805–808. τοῖσιν...σημαινέτω...ἄρχει: *let each man give orders to those whom he commands,* i. e. to his own men. Cf. 362 ff., where the same general plan is proposed for the Greeks. — **πολιήτας** = πολίτας: *those of*

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his own city, his own citizens. — **οὔ τι** (*not at all, not in any respect*, a strengthened form of the negation)...**ἠγνοίησεν** (ἀγνοέω, Ep. ἀγνοιέω) : *did not fail to recognize*, i. e. he knew it was the word of the goddess and not that of Polītes. — **ἐπὶ τεύχεα δ'.** Notice δέ in the third place in the sentence.

809, 810. **πᾶσαι** w. πύλαι (in Hom. only in the plur., and may be spoken of a single gate. Cf. note on θύρῃσιν, v. 788): Am., Auten., and F. understand this of the Σκαιαὶ πύλαι, and render, *the entire gate* (das ganze Thor), i. e., both wings of it. Koch renders, *all the gates* (alle Thore). — **ὀρυμαγδός**: Cf. Curtius, Grundzüge, 320 (Lat. *rum*or); w. **πολύς**, *a great noise.* — **ὀρώρει**: plupf. in form, impf. in meaning. Cf. **ὄρωρεν**, v. 797. Am. and Koch write ὀρώρειν (ν movable).

811–815. **τὶς** w. κολώνη. — **πόλιος**: -λιος, one syllable in scanning, — a very rare synizesis. — **ἐν πεδ- ἀπάνευθε**: *away in the plain.* Cf. 1, 35, 48. — **περίδρομος** (w. κολώνη) **ἔνθα καὶ ἔνθα**: *that may be run around*, i. e. *with level ground on this side and on that.* — **τὴν...ἄνδρες, κτέ.**: *which indeed men call Batieia* (the common name); prob. means *thorn-hill*, fr. **βάτος**, *thorn-tree*, or *bramble-bush.* — **ἀθάνατοι δέ τε**, sc. κικλήσκουσιν: cf. note 1, 403. — **πολυσκάρθμοιο**: *much-springing;* perhaps so called on account of rapid movements on the battle-field. — **Μυρίνης**, *Myrīne*, thought to be one of the Amazons, mentioned Il. 3, 189. — **διέκριθεν** (= -θησαν): cf. 475, διακρίνωσιν; 446, κρίνοντες. Pass. here, *were separated, were drawn up* (for battle).

The remainder of this book is occupied with an enumeration of the Trojan forces. The first and the closing paragraphs are given in the text as a specimen.

818. **μεμαότες** (usu. μεμαῶτες): only here w. dat. alone, ἐγχείῃσιν; *pressing forward, charging with their lances.* — V. 876. **Σαρπηδών**, *Sarpēdon*, the bravest leader of the allies and second only to Hector among all the commanders on the Trojan side. — **ἄπο** : anastrophe.

The number of the men on each side has been estimated as follows : of the Greeks, from 120,000 to 140,000 ; of the Trojans, both those belonging to the city (ἐφέστιοι), and allies (ἐπίκουροι), after the losses of two days of fighting, 50,000, of whom the Trojans themselves are estimated at 12,000; leaving 38,000 allies. Of these allies, three nations (or tribes) were from Europe, namely, the Thracians, Ciconians, and Pæonians; the remaining allies were Asiatic. The number of the Grecian ships amounted to 1,186. Cf. Il. 8, 562, 563; Thucyd. 1, 10; also vv. 123 ff.

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ILIAD III.

Vv. 1-37.—The advance of both armies. Paris in the front of the Trojans, but shows himself a coward.

1-3. A retrospective glance at 2, 476, and 815.—**Τρῶες,** *the Trojans,* including their allies, as Ἀχαιοί (v. 8) includes all the Greeks.—**ἠΰτε περ,** *just as,* etc., connected w. what precedes; since no sentence follows introduced by ὥς, *so,* as in 2, 455, 457; more particularly explanatory of ὄρνιθες ὥς.—**οὐρανόθι** (H. 203, a; G. § 61) **πρό**: means strictly, *before,* or *in front of, heaven.* To the observer, the sky seems to be just behind the cranes as they fly.

4-7. **αἵ τ'** refers to **γεράνων,** and is subj. of πέτονται.—**χειμῶνα φύγον** (gnomic aor.): *which, when they escape from winter...fly,* etc.—**ταί γε** repeats as demonstrative the relative αἵ τε, and is not conveniently rendered into English.—**ἐπί,** w. gen. after a verb of motion, *towards.*—For the Homeric idea of **Ὠκεανός** see L. & S.—**φόνον...φέρουσαι**: cf. 2, 352.—**ἠέριαι,** w. ταί γε: *early in the morning;* an adj. where we should use an adverbial phrase. Cf. χθιζός, 1, 424, note; ἠερίη, 1, 497.

8-9. **οἱ δ'** (correl. w. Τρῶες μέν, v. 2)...**Ἀχαιοί**: cf. 1, 344, note.—**ἴσαν σιγῇ.** The Achæans are represented as more quiet and better disciplined than the Trojans, again in 4, 427 ff.—**μένεα πνείοντες**: L. & S. πνέω, V.—**ἐν θυμῷ**: *in heart;* emphatic. This and σιγῇ are in contrast with the clamor and shouting of the Trojans.—**μεμαῶτες**: L. & S. ΜΑ'Ω. Cf. μεμαότες, 2, 818; also 1, 590.

10-11. **ἠΰτ'.** A reading proposed by Butt., adopted by F., and approved by Auten. and Naeg. Others read εὖτ', taking it here (and in only one other place) in the sense of ἠΰτ'.—**ὄρεος,** by synizesis pronounced in two syllables.—**φίλην, ἀμείνω,** w. ὀμίχλην.—**κλέπτῃ...ἀμείνω**: *better than night to a thief,* because at night the flock is shut up in the fold and hence better protected.

12-14. **τόσσον τ' ἐπί, ὅσον τ' ἐπί,** i. e. ἐπὶ τόσσον τ'...ἐπὶ ὅσον τ': *over so much,* etc. Freely rendered, *and one can see as far as he casts a stone,* denoting the density of the mist.—**κονίσαλος...ἀελλής.** The idea of Passow, adopted by L. & S., *an eddying cloud of dust,* is now rejected by most critics, who translate, *a thick,* or *dense, cloud of dust.* ἀελλής fr. ἀ-, *together.*

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and ̓είλω, *to roll up, to pack close.* Cf. ἀολλής (Curtius, Grundzüge, 484.) — **ἐρχομένων** (w. τῶν); cf. 2, 784. — **διέπ- πεδίοιο**: cf. 2, 785.

15, 16. Note the force of **δή**, *And just when they were almost*, etc. — **Τρωσὶν**: dat. of interest. — **μέν**, correl. δέ v. 21. — **προμάχιζεν.** The battle had not yet actually begun; hence, we may render this, *acted the part of a foremost warrior* (πρόμαχος). — **Ἀλέξανδρος** (ἀλέξω, *to defend*, ἀνήρ, *a man; defender of men*), *Alexander*, another name of Paris, thought by some to be a complimentary title. — **θεοειδής** has reference to his fine looks rather than to his character. He was the embodiment, in the handsomest form, of the most trivial and worthless character; a perfect gentleman outwardly, without any manly traits. Homer has drawn many characters true to life, but none more perfectly than this. The type is not yet extinct.

17, 18. **ὤμοισιν**: locative. Cf. 1, 45. — **τόξα**: cf. 1, 45, note. — **ξίφος**, *a sword*, two-edged, straight, and pointed. This, and the implements of archery, were slung over his shoulders, so that his hands were free for the two spears. After these had been cast, he could use his bow or his sword as occasion required. — **αὐτάρ**: not adversative here, but continuative; *moreover.* — **δοῦρε** (δόρυ) **δύω** (Att. δύο). Notice the use of δύω w. the dual; also the fact that Paris carried *two* spears, which were used for casting. In the historic period, the heavy-armed-man carried but one spear and used it only for thrusting.

21, 22. **τόν**, emphat. posit. — **Ἀρηΐφιλος**, *a friend to Ares*, or *dear to Ares*, i. e. *warlike*, — an epithet frequent in this book, but rare elsewhere. — **βιβῶντα**, as if fr. pres. βιβάω, the reading of Auten., Cr., F., Naeg. Others read βιβάντα. With μακρά, *taking long strides;* a more definite expression added to ἐρχόμενον. Cf. Æn. 10, 572, *longe gradientem.*

23-26. **ὥς τε**, *as*, introducing a comparison, which is continued so far, that the sentence, begun v. 21 (ὡς οὖν, *when therefore*), is not completed. — **ἐχάρη** (χαίρω), gnomic aor. Cf. φύγον, v. 4. — **ἐπὶ...κύρσας**: ἐπικυρέω; σῶμα in Homer is spoken only of a dead body; may be rendered here, *carcass.* — **πεινάων**, placed last of the adjuncts of λέων for emphasis and perspicuity. Follow in translating the order of the clauses in Greek as nearly as possible. — **μάλα** is understood in two different senses here. Usually rendered, *eagerly* or *greedily;* but Düntz. and F. render it (as in 1, 173) *surely, certainly.* — **γάρ τε**, explanatory of πεινάων. — **εἴ περ ἂν αὐτόν**, *even though.* — **αὐτόν**, w. σεύωνται, which usu. takes ἐπί w. acc. in this sense; *rush upon him himself*, i. e. upon the lion.

28, 29. **φάτο**: cf. φῆ, 2, 37, note. — **τίσασθαι** (aor. infin.), the reading of Am. and F.; τίσεσθαι (fut.), the reading of Cr., Düntz., Koch. The aor. would denote the confidence with which he anticipated the future event, so that he speaks of it as already past; *he thought at once to punish*, etc., or *he said to himself I have punished*, etc. — **ἐξ ὀχέων** (only in the plur.

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denoting the parts)...**ἆλτο** (ἄλλομαι): *leaped from his chariot*, etc. Paris was already on foot (v. 22).

31–33. κατεπλήγη (καταπλήσσω): *was smitten in his heart;* whether from cowardice, or contrition at the sight of the man whom he had so greatly wronged, Homer does not state, and may be doubted. — **κῆρ'**: fr. κήρ (not fr. κῆρ). — **ὡς δ' ὅτε τίς τε,** *And as when any one*, etc. Koch joins τέ (Epic use) w. ὡς. Faesi says τέ may as well be joined w. ὡς as w. ὅτε. Düntzer remarks τέ goes w. τίς, not w. ὅτε. Naeg. says τέ belongs w. ὅτε, or more probably w. ὡς, and is separated from it *metri gratia.* The point is one of little importance, except as showing how the critics may differ. — The aorists through v. 35 are gnomic.

34–37. οὔρεος ἐν βήσσῃς: connect closely in thought w. τὶς δράκοντα ἰδών: *any one on seeing a snake in the glens of a mountain*, etc. — **ὑπό τε ...γυῖα**: *and trembling seizes his limbs beneath;* referring particularly to the knees. W. ὑπό here, cf. 1, 486. The renderings of L. &. S. [*to come suddenly upon* (see ὑπολαμβάνω), or *to seize from below* or *secretly*] are not generally approved. — Notice the repetition of **τέ**, a briefer connective than καί, so that the successive clauses pass more rapidly before the mind's eye. — **αὖτις καθ'...ἔδυ** (καταδύω), subj. Ἀλέξανδρος: *slunk back again among*, etc.

Vv. 38–75. — Hector reproaches Paris, who again musters courage, and declares that he is ready to fight with Meneläus in single combat.

39, 40. Δύσπαρι (voc.): δυσ- was an uncomplimentary prefix to the real name, not easily rendered with exactness into English. It conveys the idea, *unlucky*, *of evil omen*, *unhappy*. D. renders it, "Thou wretched Paris." Bryant, "O luckless Paris." Cf. μῆτερ ἐμή, δύσμητερ, Odys. XXIII. 97. — **εἶδος**: acc. of specif. — **αἴθ' ὄφελες...ἀπολέσθαι.** A form of wish viewed as unattainable, H. 721, b; G. § 251; lit. *would thou hadst both been unborn and hadst perished unwedded.* The former wish includes the latter; but both were in the mind of Hector, and he utters both in the same breath, placing the more important first, with little concern for logical exactness.

41–45. καὶ (intens.)...**βουλοίμην**: *I could even wish this.* — **καί κεν... ἦεν**: parenthetical. — **ἤ**, w. βουλοίμην: *rather than.* — **οὕτω λώβην τ' ἔμεναι,** sc. σέ: *that you* (*should*) *be thus*, etc. — **φάντες** (φημί). Notice this form of the particip. in Hom. In Att. φάσκων, H. 404, R. 2; G. § 129, IV. — **ἀριστῆα...ἔμμεναι,** sc. σέ, *affirming that you are*, etc. —**ἔπ'** = ἔπεστι. Cf. 1, 515. — **ἀλλ' οὐκ...ἀλκή** is the thought of Hector; not the affirmation of the Achæans.

46–51. ἦ τοιόσδε ἐὼν...ἀνῆγες...αὐτῷ: *Did you, being such a person... lead back*, etc., i. e. Did you, being such a coward, embark on so daring an

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adventure? — **ἐξ ἀπίης γαίης**: cf. 1, 270, note. — **νυόν** (appos. w. *γυναῖκα*): a *kinswoman*. — **μέγα πῆμα...χάρμα, κατηφείην**: appos. w. the entire phrase *γυναῖκ' εὐειδέ' ἀνῆγες*. The transaction itself was *a great sorrow*, etc.

52–55. **οὐκ ἂν δὴ μείνειας** (*μένω*), **κτέ.**: *Could you not then* (after so many daring adventures) *await*, etc.? — **γνοίης χ'** (*κε*), **κτέ.** Protasis omitted. *You might in that case know*, etc. — **οἵου φωτὸς...παράκοιτιν**, lit. *the blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife*, etc. — **οὐκ ἄν τοι χραίσμῃ..., ὅτ'...μιγείης.** In the apodosis, *ἄν* w. subjunc.; in the protasis *ὅτε* w. optat. (instead of *ὅταν* w. subjunc.) indicating the mere possibility of such an event; *τά, ἡ, τό*, demonst., Lat. *iste; ἄν* w. subjunc., cf. note on *κὲν...ἕλωμαι*, 1, 137, *then will not the lyre, and those gifts of Aphrodīte*, etc., *help you*, etc.; *μιγείης, μίγνυμι*.

56, 57. **μάλα** may be viewed as strengthening the assertion or as qualifying *δειδήμονες*. The arrangement favors the former. *But certainly*, etc. — **ἦ τέ κεν...ἕσσο** (*ἕννυμι*): condit. omit. Cf. 2, 242, *Surely* (if it were not so, i. e. if the Trojans were not cowardly) *you would already have put on*, etc. — **λάινον...χιτῶνα**: L. & S. *λάινος*. — **ἔοργας**: *ἔρδω*. Cf. 2, 272.

59–62. **ἐπεί με, κτέ.** A subordinate sentence with no principal sentence immediately following. The thought is resumed below, v. 64, in a modified form. — **ἀτειρής**, pred. w. *κραδίη*. (So Faesi in his 5th edit. In the 4th edit. he joined it w. *πέλεκυς*.) *Always is your heart unyielding, like an axe, which*, etc. — **εἶσιν** (*εἶμι*) **διὰ δουρὸς** (*δόρυ*) **ὑπ' ἀνέρος**: *is driven* (lit. *goes*)...*by a man*. — **ὅς...ἐκτάμνῃσιν** (*ἐκτέμνω*): hypothet. relat. sent., subjunc. without *ἄν*. H. 759; G. § 234; *who hews out*, etc. — **ὀφέλλει δέ**, connected to *ὅς τ' εἶσιν*: *and it* (the axe) *increases*, etc.

63–66. **ἀτάρβητος** may be viewed as either attributive or predicate adj. w. *νόος*. — **μή μοι...πρόφερε**: *do not cast before me* (as a reproach), etc. — **χρυσέης.** Notice this epithet of Aphrodīte. — **δῶρα**, subj. of *ἐστί*. — **ἑκὼν ...ἕλοιτο**: *and one could not take them* (*to himself*), *if he wished; ἑκών* is here particip. G. Curt. Grundzüge, 126.

68–72. **κάθισον** (*καθίζω*), causative. — **συμβάλετ'...μάχεσθαι**: *bring together...to fight*. Cf. *ξυνέηκε μάχ-*, 1, 8. — **κτήμασι.** It appears that Paris brought from the house of Menelāus valuable treasures together with Helen. — **εὖ**, v. 72, is usu. joined w. *πάντα* as intens., *quite all, all the treasures without exception*. Düntzer joins *εὖ* w. *οἴκαδ' ἀγέσθω*, but its position is against this.

73–75. **οἱ δ' ἄλλοι** is usually understood as including both Trojans and Greeks; *ὑμεῖς μέν*, correl. w. *τοὶ δέ*, in partitive appos. w. *οἱ ἄλλοι*, being understood before *ναίοιτε*. The sentence would then be translated in an English idiom, *And of the others, when they have concluded*, etc., *may you dwell in*, etc., *but let these* (the Achæans) *go*, etc. I see, however, no great objection to the simpler and plainer reading, *And may you, the rest* (of the

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Trojans aside from the speaker), *after concluding friendship*, etc. (with the Greeks), *dwell in*, etc. — **ταμόντες**: cf. 2, 124. — Argos denotes southern Greece; the Achæan land, the northern part.

Vv. 76–120. — Hector and Menelaus appear in the foreground. Preparations for the armistice and the single combat.

76–78. ἐχάρη: *χαίρω*. — **Τρώων** belongs alike w. *μέσσον* and *φάλαγγας*. It makes little difference with which we translate it. — **μέσσου δουρὸς** (gen. partit., H. 574) **ἑλών**: *taking his spear in the middle*, or *taking hold of the middle of his spear;* perhaps, as Am. suggests, with both hands, so that, by presenting the whole length, instead of the point, he might the better arrest the Trojans.

79–82. ἐπετοξάζοντο: *ἐπιτοξάζομαι*, fr. *ἐπί* and *τόξον*, *a bow;* occurs only here in Hom. (*ἅπαξ εἰρημένον*); *began to shoot at him with their bows.* — **ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.** The first *τέ* is not correl. w. the second, but connects this sentence with the foregoing (Naeg., Auten.); *and aiming, they began to cast* (at him) *with*, etc. — **ἴσχεσθε**: cf. *ἴσχεο*, 1, 214. — **μὴ βάλλετε.** The anxious haste of Agam. is indicated by the asyndeton.

84–91. ἄνεῳ (the reading of F. in his 5th edit.): cf. 2, 323, note. — **μῦθον,** obj. of *κέκλυτε*: *hear from me...the word of*, etc. — **τοῦ,** relat. pron. — **αὐτὸν...Μενέλαον οἴους...μάχεσθαι,** depends on *κέλεται*: *he urges that he himself*, etc., *fight alone*, etc.

94–99. οἱ δ' ἄλλοι...τάμωμεν: *And let us, the rest*, etc. — **ἀκὴν... σιωπῇ.** An emphatic pleonasm. Cf. Lex. *ἀκήν*: *they all became completely silent,* or *profoundly silent.* — **ἐμόν**: emphat. posit. Emphasize in translating the Eng. word *my.* — **φρονέω δὲ διακρινθήμεναι** (*διακρίνω*)...**Τρῶας**: *I think that the Argives and Trojans are already separated.* The aor. infin. denoting the confidence with which the future event is anticipated. Cf. note on *τίσασθαι*, v. 28. — **ἐπεὶ...πέποσθε** (*πάσχω*): *after you have*, etc. Note here the sudden change from the 3d to the 2d person. The above, I think, is the more usual interpretation of this sentence; yet I am inclined to render it, beginning w. *φρονέω*: *I think it proper, I will, I wish, that the Argives*, etc., *be separated at once, since*, etc. Cf. Ebel., Seiler.

100–104. εἵνεκ'...ἀρχῆς. Naeg. and F. regard this verse as an instance of hendiadys (*ἓν διὰ δυοῖν*, in which two ideas are made co-ordinate, the latter of which is logically subordinate) and render thus, *on account of my strife with Alexander, which he began.* The more literal rendering is as follows: *on account of my strife and of Alexander's beginning* (of strife). — **τέτυκται**: *τεύχω*. — **τεθναίη** (*θνήσκω*) **διακρινθεῖτε**: optats. of wishing; or the latter (*διακ-*) may be viewed as a mild impv. F. — **οἴσετε, ἄξετε**: 1 aor. impv.; H. 349 D. So Am., Cr. Yet I am inclined to take them as fut.

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used imperatively. G. § 200, N. 8; H. 710. — **ἄρν'** (Lex. ἀμνός) = **ἄρνε,** dual. — **ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν** (note the gender): *the one a white male lamb* (for Helios), *the other a black ewe-lamb* (for Gæa). The arrangement in the Greek (connecting ἠελίῳ w. ἕτερον λευκόν, and γῇ w. ἑτέρην μέλαιναν) was called χιασμός, *a placing crosswise, a chiasm*, or χιαστός, *placed crosswise, chiastic.* — **ἄλλον.** Note the gender.

105–107. Πριάμοιο βίην: lit. *the might of Priam = the mighty Priam.* — **ὄφρ'...αὐτός**: *in order that he himself, he in person*, in distinction from his sons. Priam was not himself to slaughter the victims, — this act was performed by Agamemnon (cf. vv. 271 ff.), — but he was to be present and give his sanction to the whole proceeding. — **ἐπεί οἱ** (dat.) **παῖδες**: *since his sons* (*are*), etc. This is said with particular reference to Paris. — **ὑπερφίαλοι**: fr. ὑπέρ and stem φυ in φύω (with ι for υ) = ὑπερφυής, *overgrown*, hence *overbearing, haughty.* Cf. Curtius, Grundzüge, 648. This seems to be the most probable derivation. — **μή τις**: *lest some one* (of them), etc. — **αἰεὶ δ', κτέ.**: a second reason for sending for Priam.

108–110. ἠερέθονται. The striking metaphor appears by comparing this with 2, 448. — **οἷς δ'...μετέῃσιν,...λεύσσει**: *but among whom the aged man is present, he beholds* (for them), etc. A hypoth. relat. sent. without **ἄν.** Nearly equivalent to ἐὰν δ' ὁ γέρων μετέῃσιν (τισίν), *but if the old man is present among*, etc. — **μετ' ἀμφοτέροισι** (masc.): *between both* (*parties*). — **γένηται**: subj. ὄχ' ἄριστα.

113–116. ἵππους μὲν ἔρυξαν (ἐρύκω) **ἐπὶ στίχας**: *reined their horses into lines.* — **ἐκ δ' ἔβαν αὐτοί**: *but they themselves* (in distinction from their horses) *descended* (from their war-chariots). — **ἀμφίς.** The rendering *on both sides*, or *round about*, meaning *round about the arms* (placed on the ground) *of each individual man*, is now usually preferred to the ancient rendering *between* (both armies). Thus, *they placed these* (their arms) *on the ground near one another, and there was little* (unoccupied) *space round about* (their arms). — Notice **δύω** w. plur. κήρυκας.

119, 120. νῆας ἔπι: anastrophe. — **ἄρν'.** Not, as in v. 103, for **ἄρνε,** dual, but for ἄρνα, sing. Cf. v. 104. The Trojans were to bring two lambs; the Greeks, one. — **οἰσέμεναι** is regarded as 1st aor. infin. L. & S. φέρω, II. Cf. οἴσετε, v. 103.

Vv. 121–244. — Iris goes as a messenger to Helen, who hastens to the wall of the city. She meets there the elders of the Trojans, and points out to them, addressing her words specially to Priam, the leaders among the Greeks, who are plainly visible from the wall.

121–124. Ἶρις: cf. 2, 786, note. — **Ἑλένῃ** depends on the combined idea ἄγγελος ἦλθεν, *came as a messenger to*, etc. — **εἰδομένη**: L. & S. ΕΙ'ΔΩ,

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A. II. 3. — **Λαοδίκην.** We might expect the dat. in appos. w. γαλόῳ, but the intervention of the relat. τήν leads to the acc. Laodíce (or Laodike) is again spoken of as the most beautiful of the daughters of Priam, in Il. VI. 252. On the other hand, Cassandra is thus mentioned in Il. XIII. 365.

125–128. τὴν δ', sc. Ἑλένην: εὗρε, subj. Ἶρις. — **μέγαν ἱστόν**: *a great web.* For other meanings of ἱστός, cf. 1. 31, 434. — **δίπλακα**: *double;* a double over-garment which one could wrap twice around the body. (Am.) — **πορφυρέην**: *purple,* i. e. the ground was purple, while the figures woven into it were of other colors. — **πολέας δ' ἐνέπασσεν** (ἐμπάσσω) **ἀέθ-**: *and she wrought* (lit. *sprinkled*) *into it many,* etc. This and other passages in Homer imply great skill in weaving and considerable knowledge of design. It is one of those numerous passages which incidentally throw light on the advancement of that age in the arts of civilized life. — **οὕς** refers to **ἀέθλους.** — **ἕθεν** (= οὗ): orthotone because emphatic; w. εἵνεκα, *on her account.*

130–135. δεῦρ' ἴθι: *come hither, come with me.* — **νύμφα φίλη**: *dear nymph;* a tender and at the same time a flattering address; usually to unmarried women. Addressed here, however, to a married woman; also in the Odys. 4, 743, to Penelope. — **οἳ πρὶν...οἱ δή.** Note the dif. bet. *οἳ* and *οἱ*. *Those who formerly...these now,* etc. — **ἕαται** = ἧνται (ἧμαι). — **κεκλιμένοι** (κλίνω), w. *οἱ*. It is not necessary to take ἕαται in its strict sense of *sitting.* We may render freely, *are silent...leaning,* etc. They would more likely remain standing. So Am., F., Seiler, et al. — **παρὰ.. πέπηγεν** (intrans. fr. πήγνυμι), *and by their side...are fixed, are planted.*

138–140. τῷ δέ κε νικήσαντι...κεκλήσῃ, κτέ. "The position of κέ, and a comparison w. v. 71, and also w. v. 255 show that it belongs to νικήσαντι, although elsewhere in Hom. no example of κέ with the particip. is found." (Am.). "It imparts the idea of uncertainty which of the two would conquer." (St.) The pf. κέκλημαι is pres. in meaning; and κεκλήσομαι (fut. pf. in form) may be taken as a simple fut., *you shall be called the dear wife of him who may have conquered* (τῷ...νικ-, dat. of interest). — **ἀνδρός τε... τοκήων** (τοκεύς) limit ἵμερον, *yearning for,* etc. Tyndareus and Leda were regarded as her parents; and yet in v. 199 she is spoken of as Διὸς ἐκγεγαυῖα, *begotten of Zeus.* See Class. Dic. article Leda.

141–145. καλυψαμένη: direct mid. — **ἐκ θαλάμοιο**: *from her chamber,* in the sense, *from her private room;* not implying a story higher than the first floor, but from the inner part of the house, where were the women's apartments. — **τέρεν...δάκρυ**: *tender tears* (D.). The sing. is often thus used in Hom. where our idiom requires the plur. Cf. θαλερὸν δάκρυ, 2, 266. — **ἅμα τῇ γε**: *with this one, with her* (Helen). — **ὅθι,** after a verb of motion (ἵκανον): *to the place where.* — **Σκαιαὶ πύλαι**: in v. 263; Σκαιαί without πύλαι, *the Scæan* (or *Skæan,* or *Skaian*) *gate.* Apparently the same as Δαρδάνιαι πύλαι, 5, 789; 12, 195. If so, it is the only gate of the city

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mentioned by name. The plur. (*πύλαι*), as often before, denotes the parts, and also the large size.

146–152. οἱ ἀμφί, κτέ.: cf. 2, 445. A frequent idiom in Attic, denoting either the attendants of a person, or oftener the person himself with his attendants (as here). — **Οὐκαλέγων...Ἀντήνωρ.** Notice the change of const. from acc. to nom., thus giving more prominence to these two persons. — **εἵατο**: cf. *ἕαται*, v. 134. — **δημογέροντες**: *elders of the people*, appos. w. the foregoing names. — **ἐπὶ...πύλῃσιν**: *upon* or *over*, etc., i. e. on the tower (cf. v. 153), beneath and through which the gateway passed, as is still common in the old walled towns of Europe. — **γήραϊ**: dat. of cause, *by reason of*, etc. — **τεττίγεσσιν ἐοικότες.** The point of the comparison is simply the tone of voice of the *cicādæ*. See L. &. S. for an interesting account of the *τέττιξ*. — **οἵ τε...ὄπα...ἱεῖσιν**: *which...send forth*, etc. — **λειριόεσσαν**: *λειριόεις* (fr. *λείριον*, *a lily*, esp. *a white lily*). A striking metaphor. As the lily is to the sight and to the sense of smell, so is the voice of the *τέττιξ* to the ear. Hence, *delicate*, *charming*. This rendering, however, fails to convey the full meaning of the Greek word, as it leaves out of view the metaphor.

153–158. τοῖοι...ἥντ' (= *ἧντο*, fr. *ἧμαι*): lit. *Such then the leaders...sat*, etc., or more freely, *Such then were the leaders...who sat.* — **εἴδονθ'** = Att. *εἶδον*. — **ἦκα** (note the breathing, distinguishing it fr. the aor. of *ἵημι*): *softly, in an undertone.* — **οὐ νέμεσις, κτέ.** (*It is*) *not an occasion of indignation that*, etc., or more freely, *It is not to be wondered at that*, etc. This remark, coming from persons of so great dignity of character, is the most striking testimony to the remarkable beauty of Helen. — **τοιῇδ'**: *τοιόσδε*, differs from *τοῖος* (vv. 153, 159) as a strengthened form, and also often as denoting something immediately under the eye of the observer. — **ἀμφί**, *for*. — **αἰνῶς** (emphat. posit. Cf. the order v. 155). A hyperbole, such as we moderns are addicted to; *fearfully*, *astonishingly*; w. **ἔοικεν**, *she resembles*, *is like*. — **εἰς ὦπα**: *in her countenance*, *in looks*. So Am. (*in Hinsicht des Antlitzes*), Düntz., Auten., et al.; Passow and Faesi, *beim genanesten Ansehen*, *on a most exact inspection*, *at a near view*. I think the first rendering more in keeping with the style of Homer.

159–165. καὶ ὣς (note the accent. So Am., F., Koch et al. after *οὐδ'* and *καί*; Dind., Cr. et al. write *ὥς*), *even thus*. Cf. 1. 116. — **πέρ**, w. *τοίη*, intens.; *ἐοῦσα*, concess. — **λίποιτο**: optat. without *ἄν*, and w. neg. *μή*. Notice this aor. mid. in a pass. sense. So this word is used regularly in Hom.; *may she not be left*, or *may she not remain hereafter as a sorrow to*, etc. — **πάροιθ'** w. *ἐμεῖο*, *before me*. The courtesy of this address will not escape notice. The pictures in the Iliad of social life generally indicate great refinement of manners. — **ἴδῃ**: 2 pers. sing. — **οὔ τί μοι**: *not at all in my view*. This is said so as to relieve Helen of all embarrassment. **ἐφώρμησαν**: *ἐφορμάω*.

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166–170. ὥς μοι καὶ...ἐξονομήνῃς (*ἐξονομαίνω*). Same const. w. *ὄφρα ἴδῃ*; *that you may see...that you may also name to me yonder*, etc. — **ὅς τις ὅδ', κτἑ.**: exegetical of *τόνδ' ἄνδρα*, *who is that*, etc. — **ἦ τοι μέν**: intens., but also with a concessive force, *True, others are even taller by a head, but*, etc. Such is, I think, the usual rendering; yet Wolf, Cr., and F. render *κεφαλῇ*, *statura*, *an Wuchs*, *in stature*, *in height*. So also D. — **καλόν, γεραρόν**, sc. *τινά*, or *ἄνδρα*, (*any one*) *so fine-looking*, etc. — **βασιλῆι ἀνδρί**: cf. note on *αἰπόλοι ἄνδρες*, 2, 474.

171–176. δῖα (note the accent in Hom.): L. & S. *δῖος*. — **αἰδοῖός τέ μοι...δεινός τε**: *both reverenced of me* (or *on my part*) (because of his noble and amiable character) *and feared* (because of her consciousness of wrong-doing). F. — **φίλε ἑκυρέ**. Each word with ultima lengthened in scanning. — **ὡς ὄφελεν**: *O that*. Cf. 1. 415; H. 721, b; G. § 251, Note 1. — **ἁδεῖν**, **ἁνδάνω**. — **τά**: *these things*; neut. pl. subj. w. pl. verb. — **τό**: adv. acc.; *in respect to this*, *on account of this*, *wherefore*, = Att. *διὰ τοῦτο*. — **τέτηκα.** Note the force of the pf., *have been*, or *am* (until this day) *dissolved in tears.*

177–180. ὅ με: two accs. w. one verb, H. 553: G. § 164. — **οὗτος**: *this* (*is*), etc. Notice regularly in this entire scene *ὅδε*, *τόνδε*, in the questions (vv. 166, 167, 192, 226), *οὗτος* in the answers (vv. 178, 200, 229). — **ἀμφότερον...τ'...τ'**: *at once, both...and.* — **ἐμός** equals logically *ἐμοῦ*; hence, *κυνώπιδος* logically in appos. w. *ἐμός*, *brother-in-law of me, dog-eyed one;* H. 523, b: G. § 137, Note 1. — **ἔσκε**: *εἰμί*. H. 406, D: G. § 129. Dialects. Ionic (iterative); *he was.* — **εἴ ποτ' ἔην γε**: *if ever he was* (*O can it be that he ever was!*); a form of expression referring to departed joy, which in the retrospect appears only as a pleasing dream.

182–184. μοιρηγενές, ὀλβιόδαιμον: "*child of happy fate, favored of Heaven.*" D. — **ἦ**, intens.: *ῥά νυ*, illative; *truly, as I now see.* — **τοί**, dat. w. *δεδμήατο* (plupf., 3d. pers., plur. *δαμάζω*), *were subject to you.* — **ἤδη καὶ Φρυγίην**: Am., F., Naeg. join *καί* w. *Φρυγίην*, *Already I have visited the vine-bearing Phrygia also* (as well as other lands); but Koch and Düntz. join *καί* w. *ἤδη*. *Already also* (on another occasion). The former seems preferable. Phrygia in Homer a country east of the Troad.

188–190. ἐλέχθην (*λέγω*): *was counted*, or *was chosen.* — **ἤματι τῷ ὅτε τε**: *on that day when*, etc. — **'Αμαζόνες.** For the supposed etymology and meaning, see L. & S. What may have been the origin of this strange myth respecting a race of warlike women it is not easy to determine. — **οὐδ' οἱ τόσοι...ὅσοι**: *not even these* (the Phrygians) *were so many as*, etc.

192–194. εἴπ' (= *εἰπέ*, impv.) **ἄγε μοι**: *come, name to me*, etc. Usually *ἄγε* precedes the verb with which it is connected. — **ὅς τις, κτἑ.**: cf. v. 167. — **κεφαλῇ**: cf. v. 168; note. If Odysseus was *a head* shorter than Agam., and Agam. *a head* shorter than some other heroes, then Odysseus

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must have been remarkably short. A comparison of the two verses seems to favor the rendering of Wolf, in *stature, in height.* — **ἰδέσθαι,** w. εὐρύτερος, lit. *broader to look upon.*

195-196. τεύχεα μέν οἱ...αὐτὸς δέ: *his arms...but he himself.* The dat. οἱ may be viewed by some as possessive. I prefer however to regard it as ethical. So St., who cites from Bernhardy: "This idiom (eth. dat.), which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets." Cf. 1, 104, note. — **κτίλος ὥς** (anastrophe): *as a ram;* ἐπιπωλεῖται, *walks to and fro among,* or *walks to and fro inspecting.* Cf. διέρχεται, v. 198. The comparison has reference, says Düntz., to the vigilance (Aufmerksamkeit) with which Odys. inspects everything. Not less, I think, to his conspicuous and commanding appearance among the common soldiers, as the beholder from a distance looked upon the army. Vv. 197, 198 amplify and confirm the comparison.

199-204. ἐκγεγαυῖα: ἐκγίγνομαι. — **οὗτος δ' αὖ:** distinguished fr. οὗτός γε v. 178. In v. 229, οὗτος δέ. — **ἐν δήμῳ 'Ιθ-.** Notice the meaning of δῆμος here. See L. & S., also Auten. — **κραναῆς περ** (intens. as usual) **ἐούσης:** *being very rugged,* or *which is very,* etc. — **τήν,** w. ἀντίον ηὔδα (αὐδάω). — **ὦ γύναι.** The courteous form of address down to the Christian era. Also in N. Test. Cf. John 2, 4, where Jesus addressed his mother.

205, 206. δεῦρό ποτ' ἤλυθε: *came hither once,* i. e. before the actual breaking out of the war. — **σεῦ ἕνεκ' ἀγγελίης.** Two different interpretations of this clause are strongly insisted on by their respective advocates. (1) ἀγγελίης as nom. masc., Lat. *legatus* or *nuntius,* appos. w. 'Οδυσ-, *came as a messenger on your account.* Aristarchus and nearly all ancient critics understood it thus. Many eminent modern scholars adopt the same view, e. g. Rost, Doed., Auten., F., Wunder, La Roche, Koch, Seiler, et al. — (2) ἀγγελίης as gen. fem., *on an embassy respecting you.* In favor of this Butt., L. & S., Am., Spitz., Düntz., Naeg., et al. The first view has more authority in its favor, and seems to be gaining ground.

207-211. ἐξείνισσα: *received them as guests;* φίλησα, *entertained.* So Am., Koch (*nahm gastlich auf...bewirthete*). — **φυήν:** cf. 1, 115; 2, 58. — **ἑδάην:** L. & S. ΔΑΩ. — **ἔμιχθεν** (= -ησαν) μίγνυμι. — **στάντων,** sc. αὐτῶν; may be viewed as gen. abs. or as partit. gen. w. Μεν- and 'Οδυσ-; *while they stood.* — **ὑπείρεχεν** (ὑπερέχω)...**ὤμους** (acc. of specif.): *with broad shoulders rose above* (Odysseus). — **ἄμφω δ' ἑζομένω:** *but when both were seated;* nom. of the whole (nom. abs.) followed by a nom. of the part ('Οδυσσεύς) in appos. The remaining part (perh. Μενέλαος δ' ἧττον γεραρός) was too obvious to need expression. H. 500, b; G. § 137; N. 2. So Am., F., Koch, et al.

212-215. ὕφαινον. Notice the exprèssive metaphor. Lit. *they wove.*

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— **ἧ καὶ...ἧεν** : the reading of Dind., F., and some others who follow the MSS.; assigns an additional reason for παῦρα μέν, *spoke cursorily few things, but very clearly, since he was not a wordy or rambling speaker, or also (because) he was younger.* Am., Cr., et al. write εἰ καὶ...ἧεν, *although he was younger;* and hence the fact that he spoke directly to the point was the more surprising. Düntz., Koch, et al. write ἦ καί, κτέ., *surely also he was*, etc. Between these three readings and interpretations it is difficult to choose. The second, that of Am. and Cr., seems to me simpler and more readily understood. It should be borne in mind that the so-called *itacism* of the copyists (i. e. the pronouncing of η, ει, οι, υι, υ, and ι all alike, as Eng. *e* in *he*, *we*, etc.) often led to the confounding of these vowels and diphthongs in the MSS. — **γένει ὕστερος** : lit. *later in birth.* γένει only here in the sense of γενεῇ.

216–220. ὅτε δή. Notice the emphatic force of δή. — **στάσκεν, ἴδεσκε, ἔχεσκεν** : iterative ending. G. § 122, 2; H. 410 D; fr. ἵστημι, εἶδον, ἔχω; Attic forms without iterat. end. would be ἕστη, εἶδε, εἶχεν. — **κατὰ χθονός**, w. the following, *he used to look downwards, fixing his eyes on the ground.* This attitude was in reality an indication of deep thought; and not, as the causal observer might suppose, of inexperience and stupidity. — **σκῆπτρον**, obj. of ἐνώμα (νωμάω); also of ἔχεσκεν; *he did not move*, etc. — **φαίης κε, κτέ.**: *you would say that he was some surly fellow.* — **ἄφρονά τ' αὔτως** : *and even thus a simpleton, and a simpleton at that.* Cf. αὔτως, 1, 520; 2, 138.

221–224. ὅτε...εἵη (ἵημι). Indefinite frequency of past action. H. 729, b; G. § 233. *But when he sent forth*, etc. Some editt. have here ἵει (impf.). — **ἂν...ἐρίσσειε** (ἐρίζω): *would vie with.* — Observe the emphat. posit. of **οὐκ...βροτὸς ἄλλος** : *not another mortal.* — **οὐ τότε...ἰδόντες.** *Not then* (emphat.), *in looking on the outward appearance of Odysseus, were we so much surprised.* That is, in our admiration of his eloquence, we forgot his looks, which at first surprised us. Other modes of rendering this verse have been proposed; but this seems the most satisfactory. At best, however, it is but a lame addition to the foregoing fine description; and is entirely rejected by some critics. The suggestion that it may have been sometimes recited as a substitute for v. 223 seems not improbable. Koch includes it in brackets, and I have done the same.

227–233. Ἀργείων w. ἔξοχος: H. 584, g; G. § 174; *towering above the Argives;* κεφαλήν, ὤμους, acc. of specif. — **Αἴας...πελώριος** : *gigantic Ajax.* The son of Telamon. — **ἕρκος** : cf. 1, 284, where it is spoken of Achilles. — **ἑτέρωθεν**, lit. *on the other side from* (Ajax), meaning either *beyond (him)*, or *opposite to (him)*. The former seems to me more natural; but it is usually understood in the latter sense; ἕστηκε, pres. in meaning, *stands.* — **ὁπότε...ἵκοιτο** : cf. ὅτε...εἵη, v. 221, note. — It is worthy of re-

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mark that Helen introduces this mention of Idomeneus, and also what follows, without any question from Priam.

235–238. οὕς κεν ἐὺ γνοίην...μυθησαίμην: condition omitted.; H. 752; G. § 226, 2; *whom I might well know and whose names* (sing. in the Greek) *I might mention* (sc. if I were questioned). — **καί τ' οὔνομα** is usu. preferred to *καὶ τοὔνομα*, because *τοὔνομα*, crasis for *τὸ ὄνομα*, is extremely rare in Hom.; whereas *καί τε* is quite in keeping with Epic usage. Cf. 1, 521. — **δοιὼ δ' οὐ**, Att. *δύο*. Emphat. posit. — **τώ...μήτηρ**: explanatory of *αὐτοκασ-*, *whom one mother bore together with me; μοί* w. *μία* = *ἡ αὐτή*, *eadem mihi* = *eadem quae me*.

239–244. ἦ οὐχ ἑσπέσθην (aor. 3d pers. dual), **κτέ.** A direct question. *Truly, did they not follow*, etc. *οὐχ* anticipates an affirmative answer. — **ἦ δεύρω μὲν ἕποντο...νῦν αὖτ' οὐκ ἐθέλουσι, κτέ.** Another independent and direct question. *Truly, did they follow hither...now again are they not willing*, etc. Some editt., st. *ἦ...ἦ*, have *ἢ...ἢ*, others *ἤ...ἤ*. I have followed F. and Koch. With the last reading (*ἤ...ἤ*) the sentences are not to be viewed as questions, but as conjectures of Helen. — **αἴσχεα...ὀνείδεα, κτέ.**: *the taunts and jeers many* (*in number*) *which are heaped on me* (lit. *which are to me*). — **τούς**: *them*, obj. of *κάτεχεν*. — **ἐν Λακ- αὖθι**: *away in Lacedæmon.*

Vv. 245–339. — Priam and the victims for sacrifice arrive at the camp, and the armistice is concluded. Preparation for the single combat.

245–249. Continuance of the story which was broken off at v. 120. — **ἀνὰ ἄστυ**: *through the city;* in the direction of the Scæan (or Skaian) gate. — **θεῶν** w. *ὅρκια*. — **κρητῆρα**: *a flagon* (in which at ordinary festivals wine and water were mixed), *a mixing-vessel.* — **χρύσεια κύπελλα**: *golden cups* (from which the libations would be poured and from which at festivals they would drink). Cf. 1. 470, 471. The frequent recurrence in Hom. of the epithet golden will create no surprise since the marvellous discoveries of Schliemann in Troy and more recently in Mycenæ (or Mykênai). — **ὤτρυνεν ...ἐπέεσσιν**: *and standing by* (him) *he roused with his words the aged man* (i. e. Priam). We are to understand that the herald Idæus (or Idaios), after passing through the city, arrives at the gate, ascends the tower over it, and there finds Priam seated with the elders and viewing the Grecian army in the plain below.

250–258. ὄρσεο: H. 349 D; G. Appendix, *ὄρνυμι*. — **καλέουσιν**, sc. *σέ*. Note the asyndeton. — **ἵν'...τάμητε** (*τέμνω*): *that you* (Trojans and Achæans) *may*, etc. Cf. vv. 73, 94, 105. — 253 to 255, cf. 136 to 138. — **ἕποιτο**: optat. without *ἄν*; *may* (or *let*) *the woman and the treasures follow.*

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So also *ναίοιμεν*, *may we the others dwell in*, etc. — **νέονται**: subjunc. with short mode-sign, *let these go*, etc. — 256 to 258: cf. 73 to 75.

259–263. ῥίγησεν: *shuddered* (at the thought of the combat in which his son was about to engage). — **ζευγνύμεναι**: *to yoke*. For a cut of the yoke worn by draught-horses, see Auten. sub *ζυγόν*. — **ἂν** = *ἀνά* w. *ἔβη*: *mounted* (*his chariot*): *κατά* w. *τεῖνεν*, *drew back* (*ὀπίσσω*) *the reins*. — **τὼ... ἔχον**: *and these two* (Priam and Antēnor) *guided*, etc. No mention is made of Priam's descent from the tower, nor of the bringing of the horses and chariot from the stables, which were probably near the palace of Priam; but the poet hastens on to the main event in his mind, the impending contest.

265–270. ἐξ ἵππων ἀποβάντες. We learn from what precedes that they had ascended a chariot; hence, we render here, *descending from their chariot.* The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses; thus, their descent from the chariot was often spoken of in this way, *ἐξ ἵππων*. — **ἐστιχόωντο** (*στιχάω*) w. *ἐς μέσσον*: *they went into the space between*, etc. — **ἂν** (cf. v. 261), sc. *ὤρνυντο*; *rushed up*, *made haste to rise*, i. e. for the purpose of saluting Priam and Antēnor. — **κρητῆρι οἶνον μίσγον**: *they mixed wine in a bowl* (dat. loc.). Comparing this with *σπονδαὶ ἄκρητοι*, 2, 341; 4, 159, we must understand here the wine of the two parties, not wine and water.

271–274. μάχαιραν: *knife*, broad and short, used chiefly for sacrificial purposes, called also in later times *κοπίς*, or *παραξιφίς*. — **πάρ** (= *παρά*), w. *κουλεόν*: *along by*. — **ξίφεος**: *sword*, straight, two-edged, pointed, and used for fighting. See Auten. *ξίφος*, wood-cut. — **ἄωρτο** (*ἀείρω*): *hung*, *was suspended*. — **τρίχας** (*θρίξ*). Often used in pl. where we use sing. Is spoken of hair, of wool, and of bristles; here, of wool. — **νεῖμαν** (*νέμω*), sc. *τρίχας*. This act, like the mingling of the wine, signified the participation of all in the sacred ceremony.

275–280. Ἀτρεΐδης. Notice the fact that Atreides takes the lead in the sacrifice, and offers the prayer. It is worthy of note that the intervention and intercession of a priest was not deemed necessary in the Homeric theology. Notice also the attitude of the suppliant, and the fact that he prays, not to an image, but first of all to an invisible deity. — **μεγάλα**, adv.: lit. *greatly*, i. e. *earnestly*, or perhaps *loudly*. — **Ἴδηθεν**: *from Ida;* where he had an altar and sacred enclosure. — **ἠέλιος**: vocative. — **καὶ ποταμοί**: *and ye rivers;* is understood to refer particularly to the Trojan river-gods. — **καὶ οἳ...τίνυσθον** (dual): *and ye who punish;* i. e. Hades and Persephŏne. — **καμόντας**: L. & S. *κάμνω*, I. 4. — **ὅ τίς κε...ὀμόσσῃ** (*ὄμνυμι*): *whoever shall have*, etc. — **ἔστε**: impv.; note the accent; *be ye*.

285–290. Τρῶας...ἀποδοῦναι...ἀποτινέμεν: acc. w. infin. to denote an energetic demand; *then may the Trojans*, or *let the Trojans*, etc. So Am., F., Koch, et al. Cf. 2, 413, note. In v. 322 *δός* is expressed. — **ἥν**

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τιν' ἔοικεν, sc. ἀποτινέμεν: *whatever* (or *which*) *it is suitable* (*to pay*). — **ἥ τε...πέληται**: lit. *which shall be even among future men;* i. e. which shall be held in remembrance, and referred to as an example of deserved punishment. — **εἰ δ' ἂν...οὐκ ἐθέλωσιν**: *but if...shall not consent,* etc. Notice here οὐκ in a condition; οὐκ ἐθέλ-, viewed as a compound word. Lat. *nolint.* H. 842; G. § 219, 3. Cf. οὐκ εἰῶ, 4, 55. — **αὐτὰρ ἐγὼ καὶ ἔπειτα**: *I, on the other hand, even after that.* Cf. αὐτάρ, 1, 133.

292–297. **ἦ**: cf. 1, 528. — **ἀπὸ...τάμε** (ἀποτέμνω): *he cut open the throats,* etc. — **τούς,** i. e. ἄρνας. — **θυμοῦ**: *life,* w. δευομένους (δέομαι, *to want, to be deprived of*). — **μένος**: *force, strength,* obj. of **ἀπὸ**...εἵλετο (ἀφαιρέω). — **οἶνον...δεπάεσσιν** is usu. understood thus, *drawing* or *dipping wine from the bowl* (by means of a pitcher — πρόχοος — and then pouring it) *into the cups* (dat. loc.). The pres. particip. (ἀφυσσόμενοι) is used because of the continuance and repetition of the act; drawing from the bowl and pouring into the cups till the cups of all were filled and all had poured out a libation. Yet Doed. renders, *with the cups* (dat. inst.), and does not understand any ellipsis. — **ἔκχεον** (ἐκ, χέω): *they poured* (*it*) *out,* i. e. as a libation. — **τὶς**: cf. 2, 382.

299–301. **ὁππότεροι...πημήνειαν.** The optat. in a dependent clause often w. an optat. of wishing in the principal sentence (here ὧδε...ῥέοι), and denoting a case purely hypothetical; *whichever of the two parties may first do harm contrary to the oaths, so may,* etc. — **σφ'** (= σφί = σφίσι), dat. w. ῥέοι. — **αὐτῶν καὶ τεκέων,** sc. ἐγκέφαλος. — **δαμεῖεν, δαμάζω.**

302–309. **πώ**: cf. note 2, 419. — **τοῖσι,** w. μετά...ἔειπεν: *spoke...among them.* — **Δαρδανίδης**: *a descendant of Dardănus* (of the sixth generation). — **οὔ πω**: *not in any way.* Cf. v. 302, πώ. — **ἐν ὀφθαλμοῖσιν**: cf. 1, 587. — **Ζεὺς μέν** (= μήν) **πού τό γε οἶδε, κτέ.**: *Zeus no doubt knows this,* etc. — **θανάτοιο τέλος**: lit. *an end of death,* i. e. *a fatal end.*

310–317. **ἐς δίφρον ἄρνας θέτο**: *placed in his chariot the lambs* (sc. the two which he had brought with him from Troy). Why? It was not necessary that the poet should tell those to whom he sang, as they would probably understand at once. It appears, according to the scholia, that the victims slaughtered on the taking and giving of oaths (τὰ ἐπὶ τοῖς ὅρκοις γιγνόμενα ἱερεῖα) were not consumed at a subsequent banquet, as in the case of an ordinary sacrifice, but were either cast into the sea or buried. Those which Priam took with him would probably therefore be buried. — Vv. 311, 312, cf. vv. 261, 262. — **τὼ...ἄψορροι**: dual w. plur. H. 517. — **πάλλον ...ὁππότερος...ἀφείη** (ἀφίημι): *shook...*(*to determine*) *which of the two should first cast,* etc.

322–325. **τὸν δὸς, κτέ.**: *grant that this one,* etc. — **δόμον...εἴσω**: *within the dwelling of,* etc. Note this expression, which explains the elliptical Ἄϊδος εἴσω, 6, 284. — **ἡμῖν δ' αὖ, κτέ.,** sc. δός. — **ἂψ ὁρόων**: *looking*

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back, so as to show his impartiality. — **Πάριος,** gen. w. *κλῆρος*. — **ἐκ,** w. *ὄρουσεν*.

326–329. **οἱ μέν**: *these*, i. e. the other warriors of both parties. — **ἵζοντο.** Up to this time they had probably remained standing. Cf. 134, note. — **ἵπποι...τεύχε' ἔκειτο.** The verb is suited in idea only to the latter subject; an instance of zeugma. — **αὐτὰρ ὅ γ'...δῖος 'Αλ-**: correl. w. *οἱ μέν*, v. 326. — **ἀμφ' ὤμοισιν ἐδύσετο** (cf. *ἀπεβήσετο*, 1, 428, note); here also the expression is properly used of only a part of the armor. (Cf. the zeugma, v. 327), *put on*, *about*, etc.

330–333. **καλάς, ..ἀραρυίας** (*ἀραρίσκω*) agree w. *κνημῖδας*. Observe the minuteness with which the several pieces of armor are described. The attention of the reader is thus arrested for a moment at this point. The importance of the impending contest warranted this delay. For a more accurate idea of the form of the various pieces of armor, see Dic. Antiqq.; also Auten. Dic. — **οἷο κασιγνήτοιο Λυκ.**: *the breastplate of his brother Lycāon.* He had come to the battle with light armor (v. 17), not expecting this single combat with Menelaus. — **ἥρμοσε** (*ἁρμόζω*) **δ' αὐτῷ**: *and it* (the breastplate) *fitted him.* So Cr., Auten., Naeg., L. & S., et al. Some recent critics, Am., F., et al., take *ἥρμοσε* here as trans., *and he fitted* (*it*, i. e. the breastplate) *to himself.* This would require *αὑτῷ* (st. *αὐτῷ*, which they still retain).

334–339. Cf. 2, 45. — **σάκος**: same const. w. *ξίφος*, obj. of *βάλετο*. — **ἵππουριν**: *with horsehair plume* (D.), adj. w. *κυνέην*. — **παλάμηφιν**: G. § 61, Note 3; H. 206 D. — **ἀρήρει**: cf. *ἀραρυίας*, v. 331. — **ὣς δ' αὔτως**: *and thus*, *in the very same manner.*

Vv. 340–461. — The single combat. Paris rescued by Aphrodite and conveyed to his home in Troy. Helen conducted thither by the same goddess. The interview between Paris and Helen; and a glance at the scene on the plain between the two armies.

340–345. **οἱ δέ**: emphat. posit. *And they*, i. e. the two warriors. — **ὁμίλου** w. *ἑκάτερθεν*, adv. of place; G. § 182, 2; H. 589. *-θεν* means properly *from*, i. e. (looking forth) *from each crowded army*, *from each throng.* — V. 341 = v. 266. — **στήτην...σείοντε...κοτέοντε.** Notice the transition from the plur. (*ἐστιχόωντο...δερκόμενοι*) to the dual; *and then the two stood near* (each other), etc.

346–354. **πρόσθε**: cf. v. 317. — **βάλεν...κατ'**: *struck fair in the midst* (D.). — **οὐδ'...χαλκός**: *nor did the copper* (point of the spear) *break it.* All the recent and most critical editors now read *χαλκός* st. *χαλκόν*. — **οἱ**: dat. of interest w. *ἀνεγνάμφθη* (*ἀναγνάμπτω*). Cf. 1, 104, note. — **ὤρνυτο** (*ὄρνυμι*) **χαλκῷ**: *started up with*, etc. Cf. Æn. XI. 697, *altior exsurgens.* — **δὸς τίσασθαι ὅ** (= *ὅς*): *grant that I may punish* (*him*) *who*, etc. **πρό-**

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τερος as in 299. Lat. *prior.* — **ἔοργεν** (ἔρδω, or ῥέζω): perf. tense, because the results of the act still continued. Notice two accs. w. this verb. — **δῖον Ἀλέξ-**: appos. w. the implied obj. of τίσασθαι. — **δάμασσον** (δαμάζω): *subdue* (*him*), etc. — **ῥέξαι** w. ἐρρίγῃσι. — **ὅ** relates to ξεινοδόκον.

355–360. **ἀμπεπαλών** (ἀναπάλλω): reduplicated 2 aor.; *having poised and drawn back* (Auten.). — **ἔγχος**: subj. of ἦλθε and ἠρήρειστο (ἐρείδω), *went...and had been pressed.* The plupf. denotes that the act was completed in an instant. — **ἀντικρὺ δέ**: *and right on*, etc. Connect closely w. the following preposition. — **ἔγχος**: emphat. posit. Subject of διάμησε (διαμάω). — **ὁ δέ**: *and he*, i. e. Paris.

362–368. **ἀνασχόμενος** (ἀνέχω): *raising himself up*, that he might strike with more force. — **φάλον**, obj. of πλῆξεν. The *crest* extended over the helmet from back to front and was furnished with a socket to receive the plume (Auten.). — **ἀμφὶ...αὐτῷ** (φάλῳ)...**διατρυφέν** (διαθρύπτω), sc. ξίφος: *and around it* (*the sword*) *being shivered...fell*, etc. — **τριχθά τε καὶ τετραχθά.** A frequent idiom. Cf. 1, 128. — **ᾤμωξεν, οἰμώζω.** — **θεῶν** limits **οὔ τις...ἄλλος**: σεῖο w. ὀλοώτερος. Notice this outburst of anger against Zeus. — **ἐφάμην**: *I said to myself, I thought;* τίσασθαι, *to punish;* aor. infin. (Am., F., Koch) of a future event regarded as certain. Cf. vv. 28, 98. Several of the older editt. read τίσεσθαι, fut. — **μοί**, dat. of interest. Cf. 1, 104, note, *to my disadvantage*, *to my sorrow.* May be omitted in translating. — **ἄγη, ἄγνυμι**: 2 aor. pass., *has been*, etc. — **ἐκ** w. ἠίχθη (ἀΐσσω). — **παλάμηφιν**: cf. 338, note. As gen. here. — **δάμασσα**: cf. 352.

369–376. **ἐπαΐξας** (ἐπί, ἀΐσσω), sc. Ἀλεξάνδρῳ. — **κόρυθος λάβεν**: *he seized* (*him*) *by*, etc., gen. of part. — **ἕλκε...μετ'**: *was dragging* (*him*) *into the midst of*, etc. — **ἐπιστρέψας**: L. & S. ἐπιστρέφω, "seemingly intrans." Yet Auten. renders it, I think correctly, "*having turned* (him) *toward* (the Achæans)." — **ὑπὸ δειρήν**: *which passed under*, "*unter dem Halse hin*" (Am.). Note the force of ὑπό w. acc. — **ὅς** (i. e. ἱμάς)...**τέτατο** (τείνω), **κτέ.**: *which, as a fastening of his helmet, extended*, etc. — **καί νύ κεν εἴρυσσέν τε καὶ...ἤρατο** (αἴρω)...**εἰ μή, κτέ.**, *And now he would have dragged him off and acquired...had not Aphrodīte*, etc. Force of this form of cond. sent.? G. § 222; H. 746. — **ἄρα**: *just then*, Am., F., Koch. — **ἱμάντα...κταμένοιο** (2 aor. mid. as pass. fr. κτείνω), lit. *the strap* (made) *from an ox slain by violence;* "*the strap of tough bull's hide*" (D.); "*the ox-hide band*" (B.). — **κεινή** = κενή, fr. κενός. Not to be confounded w. κείνη, fr. κεῖνος = ἐκεῖνος.

377–382. **τήν** (i. e. τρυφάλειαν), obj. of ῥῖψε and of ἐπιδινήσας. — **κόμισαν** (κομίζω). They took it up and bore it away as a trophy, a sign of the partial victory. — **αὐτὰρ ὁ**: *but he*, Menelaus. — **κατακτάμεναι** (κατακτείνω), aor. act. infin., *to slay* (Paris). — **ἔγχεϊ χαλ-.** Whether he had come with two lances, as Paris (v. 18), or whether he had recovered the one before

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cast, the poet does not inform us. Am. and Koch adopt the former supposition; F. the latter. — **τόν**: i. e. Paris. *ἐξήρπαξε* (*ἐξ*, *ἁρπάζω*). — **κὰδ δ' εἷσ'**: *καθεῖσα* (*κατά*, *εἷσα*). — **ἐν θαλάμῳ.** Notice the frequency in Hom. of *ἐν* w. dat. after verbs of motion; denoting the state of rest following the motion. — **εὐώδεϊ κηώεντι.** The former (fr. *εὖ*, *ὄζω*) means simply *sweet-scented;* the latter (fr. *καίω*, *to burn*) suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense.* — Observe the power here ascribed to the goddess of snatching him away and of rendering him invisible.

383-389. **αὐτὴ...ἴε** (Att. *ᾔει*, fr. *εἶμι*): *she herself, she in person, went,* etc. *καλέουσα*, fut. — **πύργῳ ἐφ' ὑψηλῷ**: cf. 153. — **χειρί**: dat. of means; *ἑανοῦ* gen. of part. *And with her hand taking* (*Helen*) *by,* etc. — **γρηΐ** w. *ἐικυῖα* (*ἔοικα*); *μίν* w. *προσ-*. Cf. 2, 22. — **εἰροκόμῳ**, appos. w. *γρηΐ*. — **οἱ ...ναιεταώσῃ**: *for her* (Helen) *while dwelling.* *Λακεδαίμονι* (without *ἐν*) dat. of place. — **ἤσκειν** (*ἀσκέω*): impf. 3d sing.; contracted and w. *ν* movable. — **μίν**: *her*, i. e. the old wool-comber. *φιλέεσκεν*, subj. *Ἑλένη*. — **τῇ**: *this one*, the old wool-comber; *μίν* (in v. 389): *her*, i. e. Helen. Same arrangement and const. as in v. 386.

391-394. **κεῖνος...θαλάμῳ**: *yonder (is) he, in his chamber.* — **δινωτοῖσι λέχεσσιν**: dat. of place, *on smoothly turned couch;* *δινωτοῖσι* is spoken properly of the posts and bars, and denotes the artistic workmanship of the whole; the plur. denotes the parts of which the entire couch was composed. — **κάλλεΐ τε...εἵμασιν**: *glistening both with beauty* (i. e. his own personal beauty) *and in attire.* — **οὐδέ κε φαίης...ἐλθεῖν...ἔρχεσθαι**: *nor would you say that he had come...but that he was going,* etc.; **νέον** adv. w. **λήγοντα**, *just ceasing from,* etc.

395-402. **τῇ** (Helen): dat. of interest; *θυμὸν...ὄρινεν*, *excited emotion in her breast.* — **ἐνόησε**: *recognized, perceived.* To others, except Helen, she was either invisible, or known only as an old woman. — **μέ**, obj. of *ἠπεροπεύειν*; *ταῦτα*, acc. of specif. — **ἦ πῇ με προτέρω...ἄξεις**: *Surely! will you lead me farther on somewhere among,* etc. *πολίων* w. *πῃ*, adv. of place. G. § 168; H. 589. — **τοί** = *σοί*, w. *φίλος*; *ἀνθρώπων* w. *τὶς*, *any one of,* etc.

403-412. **οὕνεκα δὴ...τούνεκα δὴ...παρέστης**: *Because...on this account did you just now...come hither?* Notice the emphatic and lively force of *δή*. — **ἧσο** (*ἧμαι*)...**ἰοῦσα**: *Go! sit by his side!* (instead of coming hither, *δεῦρο*). — **ἀπόεικε**: *ἀποείκω*. — **μηδ'...ὑποστρέψειας**: optat. without *ἄν*, a wish; *and may you no more return,* etc. — **κεῖνον**: *that one,* contemptuous. — **εἰς ὅ κε**: *until.* — **ὅ γε** recalls the subj. with emphasis and manifest contempt; *or he, such a man as he* (*shall make*) *you,* etc. — **κείνου** again in the same angry and contemptuous vein. — **πορσυνέουσα**: fut., *to make ready and share.* — **μωμήσονται**: *will mock at.* The derision of society seems to have been not less dreaded then than now.

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414–420. σχετλίη. May be read metrically either in two syllables by synizesis, or in three syllables with the first short. — **μή...μεθείω** (*μετά, ἵημι*): cf. *ἐφείω*, 1, 567; *lest enraged I abandon you.* — **τὼς** (= *οὕτως*) ...**ὡς**: *so... as, as much as.* — **ἀπεχθήρω** (*ἀπεχθαίρω*): same const. w. *μεθείω*, *and lest I hate you*, etc. — **νῦν**: *now, just now.* — **μητίσομαι**: aor. subjunc., short mode-sign, *and lest I plot.* — **οἶτον**: cogn. acc. w. *ὄληαι* (*ὄλλυμι*). — **ἔδδεισεν δ' Ἑλένη.** To be abandoned and hated by Aphrodite, the goddess of beauty and of love, would be that which a beautiful woman would dread above all things else. — **κατασχομένη** (*κατέχω*) = *καλυψαμένη ὀθόνῃσιν*, v. 141. — **ἦρχε δὲ δαίμων**: *and the goddess took the lead.* Cf. 1, 495.

421–427. αἱ δ' ὅτ'...ἵκοντο: *and when they* (the goddess and Helen) *reached.* — **δόμον.** The house of Paris was near that of Priam and of Hector on the acropolis, 6, 313 ff. — **ἡ δὲ...δῖα γυν-**: cf. 1, 348. — **φιλομμειδής** (fr. *φίλος*, and *μειδάω* written in old Indian and old High German with an initial sibilant; old German *smielen*, Eng. *smile.* Curt. Grundzüge, p. 295): comm. rendered *laughter-loving;* but Crusius proposes *sweetly*, or *gently, smiling* (holdlächelnd). — **τῇ** w. *κατέθηκε*: *θεά*, appos. w. *Ἀφροδίτῃ*; *ἑλοῦσα, φέρουσα, κατέθ-*, all have the same obj. *δίφρον*, *taking, bearing, placed*, — a very circumstantial description. — **ἀντί'** (= *ἀντία*) w. gen., *in front of.* — **ὄσσε πάλιν κλίνασα**: *turning back, averting, her eyes.* Cf. Æn. 4, 362, *Talia dicentem...aversa tuetur.* — **ἠνίπαπε**: *ἐνίπτω.*

428–436. **ὡς ὤφελες...ὀλέσθαι.** Force of this const.? Cf. 1, 415, note. *O that you had perished there!* — **δαμείς**: *δαμάζω.* — **κρατερῷ.** Note the accent; positive, not comparative, degree. — **ἦ μὲν δὴ πρίν γ' εὔχε'** (= *εὔχεο, εὔχου*, fr. *εὔχομαι*): *surely, already formerly you used to boast*, — most taunting and scornful language throughout, yet a very truthful and vivid picture of human life, indicating also the freedom and independence of woman in a remarkable degree. — **Μενελάου** w. *φέρτερος εἶναι*: *that you were braver than*, etc. — **προκάλεσσαι** (*πρό, καλέω*): imperat. How would this be accented if it were infin.? — **μή πως τάχ'**: *lest in some way quickly; ὑπ' αὐτοῦ δουρί, under his spear.* So Am., F., Koch, et al. — **δαμήῃς**: 2 aor. pass. subjunc. *δαμάζω.*

438–440. γύναι. A familiar and entirely respectful mode of address. — **θυμόν**: partitive appos. w. *μέ*; or it may be viewed as acc. of specif.; lit. *do not reproach me, my courage;* or *me, in respect to*, etc. — **σὺν Ἀθ-**: *with*, i. e. *with the aid of Athēna.* — **κεῖνον...ἐγώ**, a very brief expression, sc. *νικήσω*; *αὖτις, at another time.* — **παρὰ γὰρ...καὶ ἡμῖν**: *for with us also*, i. e. *on our side.* Observe that Paris — always in Homer a perfect gentleman — does not get angry in his turn, but is self-possessed and conciliatory. — I suggest that vv. 441–448 inclusive be omitted in the class-room. This is one of the very few passages in Homer which the literary taste of the present day rejects. It should be recollected in apology that the poem was probably sung before companies composed exclusively of men.

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449–461. ἀνὰ w. acc., *throughout.* Note the frequency of this sense in Homer. — **εἴ που ἐσαθρήσειεν** (ἐς, ἀθρέω): (to see) *if he might anywhere espy*, etc. — **κλειτῶν τε.** The position of τέ joins κλειτῶν w. ἐπικούρων, not w. Τρώων. Can the student tell why? — **οὐ...ἐκεύθανον, εἴ τις ἴδοιτο.** A rare const., usually explained as an instance of brachylogy; thus, *for not out of friendship did they conceal him* (nor would they conceal him), *if any one should see him.* The optat. ἴδοιτο suggests the possibility that some one might yet discover him. — **σφὶν πᾶσιν ἀπήχθετο** (ἀπεχθάνομαι): *he was hateful to them all.* — **κηρὶ μελαίνῃ**, w. ἶσον: *equally with black death.* — **φαίνετ'** (notice the elision of αι)...**Μενελάου,** sc. οὖσα: *is plainly on the side of*, etc. — **ἀποτινέμεν** (= ἀποτίνειν), infin. as imperat. Notice the force of **ἀπο-,** *do ye pay off, pay in full.* Cf. vv. 286, 287. — **ἐπὶ δ' ᾔνεον**: ἐπαινέω.

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ILIAD IV.

Vv. 1–84. — Council of the gods. Preparations for the breaking of the treaty.

1–6. ἠγορόωντο: ἀγοράομαι. — **ἐῳνοχόει, οἰνοχοέω** (οἶνος, χέω). Notice the double augment. For another form, see 1, 598. — **τοὶ...δειδέχατο** (3d pers. plur. plupf.; H. 442 D, 3; G. Appendix, δείκνυμι): *they pledged one another in golden cups.* δεπάεσσιν, manner or inst. The expressions, *golden cups, golden pavement*, etc., were no doubt suggested to the poet by what he had actually seen. Cf. 3, 248, note. — **παραβλήδην** (παρά, βάλλω): adv., *with side thrusts* (seitwärts treffend. Am. So also F. as revised by Franke). L. & S., *with a side meaning*, i. e. *maliciously, deceitfully.*

7–19. Ἀλαλκομενηΐς: an epithet deprived probably fr. Alalcomenæ, the name of a town in Bœotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν, *to defend.* — **ταὶ... καθήμεναι**: *these two sitting apart*, i. e. from Menelaus. — **τῷ** depends on **παρ-**: *but by the side of this one* (Paris) *on the other hand* (αὖτε); μέμβλωκε, βλώσκω. — **φιλομμειδής**: cf. 3, 424, note. — **ἐξεσάωσεν** (sc. αὐτόν) ὀιόμενον: *has rescued* (*him*) *when thinking*, etc. — **νίκη**, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. — **φραζώμεθα**: H. 720, a; G. § 253; *let us consider*, etc. ἤ...ἤ, *whether...or*, etc. ὄρσομεν, subjunc. = ὄρσωμεν. — **εἰ δ' αὖ πως τόδε...ἦ τοι μὲν, κτέ.**: *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — **οἰκέοιτο**: notice the synizesis of -έοι-; also the omission of ἄν (κέ or κέν); *then may the city ...continue to be inhabited*, etc., *and may Menelaus lead*, etc.

20–29. ἐπέμυξαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. — **πλησίαι** (sc. ἀλλήλαις) ..**μεδέσθην**: parenthetical. — **ἀκέων**: usu. adv.; yet it occurs also as adj. Cf. 1, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. — **Ἥρῃ**: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true; *but on the part of Hera*, (*her*) *breast did not contain*, etc. ἔχαδε, χανδάνω. — Cf. 1, 552, note. — **ἅλιον, ἀτέλεστον**: pred. adjs. w. πόνον, *to render my labor vain*, etc. — **ἱδρῶ** (what is the usu. acc.?) same cons. w. πόνον; ὅν depends on ἴδρωσα, as cognate acc. — **καμέτην**: transition to a direct state-

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ment, *and my horses have grown weary*, etc. — **κακά**: descriptive appos. w. λαόν, combined perhaps w. the idea of ἀγειρούσῃ. (Cf. note on πῆμα, 3, 50): *in collecting the people* (*bringing*) *evils*, etc. — **ἔρδ'**: *do it* i. e. *render my labor vain*, etc.). This little word brings out with dramatic effect the temper of Hera. — **πάντες θεοὶ ἄλλοι**: emphatic appos. w. the subj. of ἐπαινέομεν, *but we, all the other gods, do not indeed sanction* (*it*). Notice the emphatic position of οὐ; τοί is to be taken here, I think, as an intens. particle.

30–42. Cf. 1, 517. — **τί**: *in what respect*, etc., adv. accus. — **σέ** and **κακά** depend on **ῥέζουσιν.** H. 555; G. § 165; *inflict on you so many evils;* ὅ τ', cf. 1, 244, note. — **ὠμόν**: pred. adj. w. Πρίαμον, παῖδας, Τρῶας. For the agreement, see H. 511, h; G. § 138, note 1; *if you, having entered*, etc., *could devour Priam*, etc., *alive* (lit. *raw*). — **μὴ...γένηται**: *lest this quarrel become*, etc.; or, *let not this quarrel become*, etc. ἔρισμα, pred., *a cause of strife.* (D.) — V. 39, cf. 1, 297. — **καὶ ἐγώ**: *I also.* — **μεμαὼς...ἐθέλω**: lit. *desiring...wish*, i. e. *earnestly desire.* πόλιν...τὴν...ὅθι, lit. *a city, that one where;* more freely, *that city where*, etc. — **διατρίβειν, ἐᾶσαι**: imperat. — **τόν**: demonst. (as usu. in Hom.), *that my wrath*, or *that wrath of mine.* Cf. τό, 1, 185. — **ἀλλά μ' ἐᾶσαι**: *but let me alone.*

43–49. **ἐγὼ σοί**: notice the juxtaposition of these two words, thus making the contrast more striking; also σοί, which in Hom. is always accented; thus more emphatic than the enclitic τοί. — **δῶκα** (= ἔδωκα): absol., *have granted* (*it*, i. e. permission to sack Troy). — **ἑκὼν ἀέκοντι**: the antithesis is made more pointed by the juxtaposition of these words. Cf. ἐγὼ σοί, note. ἑκών, *voluntarily* (opposed to the idea ἀνάγκῃ *by constraint*), (*yet*) *with reluctant heart.* — **αἵ** relates to **τάων** (v. 46) as anteced.; πόληες, incorporated in relat. sent. H. 809; G. § 154; *for of* (*all*) *the cities of earthly men, which*, etc., *of these* (τάων), etc. — **περὶ κῆρι**: *around* (*the*) *heart*, i. e. *heartily.* — **τιέσκετο** (τίω w. iterative ending): *was honored.* By using the imperf., he speaks as though the destruction of the city were already an accomplished fact. — **ἐυμμελίω** (ἐυμμελίης, not to be confounded w. εὐμελής): *bearer of the good lance;* or *skilful with the lance.* — **ἐδεύετο...ἐΐσης**: cf. 1, 468. — **λοιβῆς, κνίσης**: partitive appos. w. δαιτός.

50–61. Cf. 1, 551; also 1, 121, 172, 413. — **διαπέρσαι**: infin. as imperative, *these destroy, when they shall*, etc. — **περὶ κῆρι**: cf. v. 46. — **τάων** depends on **πρόσθε.** Notice the asyndeton of this verse, indicating the emotion of Hera. — **οὐδὲ μεγαίρω** (akin to μέγας): *nor do I account* (*them*) *too great* (*a sacrifice*); *nor do I grudge* (*them*). — **διαπέρσαι**, sc. σέ as subj., τάς as obj., *and do not consent that you destroy them.* — **φθονέουσα**: the means. H. 789; G. § 277, 2. *I do not accomplish* (*anything*) *by grudging* (*them*). — **καὶ ἐμὸν πόνον**: *my labor also.* The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. θέμεναι...

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οὐκ ἀτέλεστον, *to render...not unfinished, not fruitless.* — **γένος**, sc. ἐστί: ἔνθεν ὅθεν, lit. *thence whence;* freely rendered, *my descent is the same as thine.* — **πρεσβυτάτην.. ἀμφότερον** (cf. 3, 179), **κτέ.**: *most venerable, in two respects, both in birth, and because,* etc.

62-69. **ὑποείξομεν**: subjunc., *let us,* etc. — **θᾶσσον**: *very quickly.* — **ἐπιτεῖλαι**: infin. as imperat., *charge.* How would the imperat. be accented? H. 367, R. e; G. § 26. — **ἐλθεῖν, πειρᾶν,** depend on **ἐπιτεῖλαι.** — **ὥς κε**: notice here κέ after ὡς in a final clause. H. 739, 741; G. § 216, note 2. — **ὑπὲρ ὅρκια**: cf. 3, 299. — **δηλήσασθαι** (δηλέω, not to be confounded w. δηλόω), depends on ἄρξωσι, takes Ἀχαιούς as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — **αὐτίκα**: notice the asyndeton, making the narrative more lively.

70-84. **ἐλθέ**: notice the accent. H. 366, b; G. § 26, Note, 3 (2). — **πειρᾶν**: here used as imperat. — **πάρος μεμαυῖαν**: *previously desiring* (it), i. e. to go on this errand. Cf. v. 20 ff. — **ἧκε** (ἵημι): *sent* (*her*) *like a star,* etc.; τέρας, appos. w. ἀστέρα; λαμπρόν· τοῦ, κτέ., *a bright* (*star*), *from which,* etc. In translating, follow here *the order* in which the idea is presented by Hom., as nearly as the English idiom will admit of it; thus, the thought contained in λαμπρόν (which qualifies ἀστέρα) should stand just before the expression for τοῦ...ἵενται. This same principle — to conform the order in the translation to that of the original, as nearly as the different idioms of the two languages will admit of it — is often important. — **ἀπό,** separated fr. ἵενται by tmesis: takes the gen. τοῦ, as a prep. in compos. Considered as a simple prep., following τοῦ, it would suffer anastrophe. H. 102 D, b; G. § 23, 2. — **τῷ,** i. e. ἀστέρι. — **κὰδ ἔθορε, καταθρώσκω.** — **ὧδε, κτέ.**: cf. 2, 271, note. — **Ἠ...ἤ**: *Truly...or,* etc. Notice the different accent of these particles. — **ἀνθρώπων** depends on **ταμίης πολέμοιο** as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*).

Vv. 85-147. — Athena incites Pandarus to wound Menelaus, thus breaking the treaty.

85-92. Notice the dif. between ὥς (accented, = οὕτως), denoting what precedes; and ὧδε (v. 81), denoting what follows. — **ἡ δέ**: *but she,* i. e. Athena. — **Πάνδαρον ἀντίθεον**: 2, 827. Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. — **διζημένη** agrees w. **ἡ.** — **εὗρε**: explanatory of what precedes, hence the asyndeton. — **οἵ οἱ**: notice the dif. in form; *who followed him,* etc. — **ἀγχοῦ,** i. e. *near* to Pandarus.

93-103. **τλαίης κεν, κτέ.**: contains the explanation and the answer to the foregoing question and wish; cf. 3; 52, 53; *would you yield,* etc.; *then would you dare,* etc. ἐπιπροέμεν, fr. ἐπί, πρό, ἔμεν = εἶναι fr. ἵημι. — **πᾶσι ...Τρώεσσι**: *on the part of all,* etc., or *from all,* etc.; ἄροιο, αἴρω. — **ἐκ πάν-**

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των : *above all.* βασιλῆϊ, same const. w. πᾶσι. — **τοῦ...πάρ'...φέροιο** : *from him, I say* (δή), *you would receive*, etc. τοῦ depends on πάρ' (thus written by Dind., Düntz., Spitz., F., and Koch (by anastrophe). Yet Cr., St., Doed., Am., and some others write παρ'). — **αἴ κεν ἴδῃ** : *if he shall see*, etc., protasis: κὲν...φέροιο (v. 97), apod. Mixed form. H. 750; G. § 227. — **πυρῆς** depends on **ἐπί** in compos., *having gone upon, having ascended.* Cf. 2, 234. — **ὀΐστευσον Μενελάου** : H. 574 c; G. § 171. — **εὔχεο...ῥέξειν** : *vow ...that you will sacrifice*, etc. νοστήσας agrees w. subj. of ῥέξειν. Why nom.? H. 775; G. § 136, note 2.

104–111. τῷ...ἄφρονι : H. 597; G. § 184, 3; *the mind of him foolish one, his foolish mind.* — **ἐσύλα** (συλάω): is generally understood in the sense, *he took out* (from the case or covering). Some, however, as Düntz., St., F. in the edit. revised by Franke, render it, *snatched from his shoulder* (*riss von der Schulter ab*). — **αἰγός**, gen. of material : *his well polished bow, made of* (*the horns of*), etc. — **ὅν ῥα...τυχήσας...δεδεγμένος...βεβλήκει, κτέ.**: *which...having hit...having awaited...had smitten*, etc. — **ὑπὸ στέρνοιο** : *beneath the breast*, indicating that the goat, *as he came forth from a rock* (πέτρης ἐκβαίνοντα), was somewhere above the archer, so that the arrow was aimed upward. — **ὁ δέ**, i. e. the goat. — **ἤραρε** (ἀραρίσκω): *fitted them together.* — **χρυσέην...κορώνην** : *placed upon* (*it*) *a golden hook* (or ring), in which to fasten the bow-string.

112–126. εὖ κατέθηκε : *he* (Pandarus) *laid it carefully down, after having stretched* (*the bow*), (while he took his quiver, and selected an arrow, v. 116). — **ποτὶ...ἀγκλίνας** (ἀνακλίνω) : *having braced* (*it*), *having made* (*it*) *lean on the ground* (that he might have a convenient position in stretching the bow). — **πρόσθεν**, sc. αὐτοῦ, *before* (*him*). — **μὴ πρὶν ..πρὶν βλῆσθαι** : *lest*, etc....*before Menelaus...was hit.* Notice the repetition of πρίν (cf. 1, 98; translate only the latter; also the infin. after πρίν. H. 769; G. § 274. — **βλῆσθαι**, **βάλλω**. — **σύλα**, **συλάω**. — **μελαινέων** : H. 128 D, b; G. § 39. *Gen. Plur.* — **ἕρμα** : L. & S. II.; appos. w. ἰόν. — **ὁμοῦ** : *at the same time;* the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place *at the same instant.* — **γλυφίδας** : usu. explained as "*the notch* of the arrow which fits on the string." F., Koch, Ebel., with more probability say, *the grooves* or *notches*, made lengthwise at the end of the arrow for receiving the feathers or wings, and cite in confirmation τόξων πτερωτὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8, 128. — **νεῦρα βόεια** : *the ox-hide bow-string* = νευρήν in the next verse. — **σίδηρον** : *the iron-point* of the arrow. — **λίγξε...ἴαχεν** : cited by Quinctilian, 1, 15, as an instance of onomatopœia. βιός : notice the accent, distinguishing it from βίος.

127–140. σέθεν (= σοῦ), depends on λελάθοντο. — **πρώτη...ἀγελείη**, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now *especially, first of all* (πρώτη) protected Menelaus, her object

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being to renew the hostilities, and thus prevent the return of the Greeks. — **πρόσθε στᾶσα** : cf. v. 54. — **τόσον...ὡς ὅτε** : *just as when ;* lit. *so much as when.* ἔεργεν, *kept it* (the arrow) *off.* — **ὅθ'** (= ὅτε)...**λέξεται,** sc. παῖς. — **αὐτή,** i. e. Ἀθήνη. — **αὖτε** denotes here, as often, not repetition, but transition. See Lex. — **ἴθυνεν ὅθι** : *guided* (*it to the point*) *where.* — **σύνεχον** : intrans., *came together.* Cr. — **ἤντετο** : Lex. ἄντομαι. — **ἐν ζωστῆρι ἀρηρότι** (ἀραρίσκω) : *in the snug-fitting girdle.* Notice ἐν w. dat. after verb of motion. — **μίτρης θ'** : *and through the belt;* worn just above the hips, below the breastplate ; made of bronze, lined with wool ; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breastplate, so that the arrow should pass through, first the girdle, then the breastplate, then the belt, before it reached the body. — **ἔρκος** w. gen. Cf. 1, 285, note. — **ἔρυτο** : Lex. ἐρύω, Mid. — **διαπρό** : both parts have their force ; πρό, *forward;* διά, *through ;* i. e. *on through,* καὶ τῆς, *even this,* i. e. μίτρης ; εἴσατο (εἶμι) *it,* i. e. the arrow, *passed.* — **ἀκρότατον** : adj. w. χρόα, *the flesh on the surface.* — **ἐπέγραψε** (ἐπί, γράφω. Note the meaning of γράφω in Hom.). — **ἔρρεεν, ῥέω.**

141–147. τίς τε : cf. note 3, 33. — **μιήνῃ** : (μιαίνω) ; const.? cf. 2, 147. — **παρήιον εἶναι ἵππον,** pred. of ἐλέφαντα. — **πολέες** (πολύς) : dif. how in meaning fr. πόλεες ? — **ἠρήσαντο** (ἀράομαι) : gnomic aor. H. 707 ; G. § 205, 2. — **ἀμφότερον** : cf. 3, 179, *two things at once, both a decoration...and,* etc. — **τοῖοι** : *in such a manner, thus :* μιάνθην, *were stained;* notice the form ; 3d pers., plur. = μίανθεν (ending lengthened metri gratia). So Am., F., Koch. — **ὑπένερθεν** : deriv.? ὑπό, ἐνερ (see Lex. ἔνεροι), θε(ν) ; *beneath from* (the parts just mentioned), or simply *beneath.* Cf. ὕπερθεν, 2, 218.

Vv. 148–219. — Agamemnon's anxiety for Menelaus; and the physician Machāon.

151–162. νεῦρον : *the cord* (which bound the arrow-head to the shaft). In 122, spoken of the bow-string. — **ἐόντας** : join in idea w. νεῦρον, as well as ὄγκους. — **θυμὸς...ἀγέρθη** (ἀγείρω) : *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. — **τοῖς...μετέφη** : *spoke among them,* i. e. those who stood round about. — **χειρός** : for the const. cf. κόμης, 1, 197, note. — **θάνατον** : definitive appos. w. ὅρκια, *oaths* (which have proved) *death to thee.* — **οἶον,** sc. σέ : notice the breathing. Dif. how in meaning fr. οἷον? *having placed thee alone,* etc. — **ὥς** (followed by σέ, enclit., hence written ὥς) : *since,* cf. 1, 276. Düntz., with less reason, understands ὡς as exclamatory, *how* (*shamefully*) *did the Trojans,* etc. — **ἅλιον** : see Lex. ἅλιος (B), *by no means vain is,* etc. — V. 159, cf. 2, 341. — **εἴ περ γάρ τε...τε** : cf. note on τέ, 1, 81, 82. — **ἐτέλεσσεν, ἐκτελεῖ** (fut.), sc. ὅρκια or σπονδάς, ἀπέτισαν. *For if the Olympian did not even at once vindicate* (the solemn covenant), *he will vindicate* (it)

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thoroughly (ἐκ) *even at a late day, and they* (the violators of the covenant) *atoned for their crime with a great penalty, with*, etc. The aor. ἀπέτισαν denotes the certainty of the future event. Some understand the sentence as a general truth, and the aorists as gnomic.

163–175. Cf. 6, 447 ff. — **ὅτ' ἄν ποτ' ὀλώλῃ** (ὄλλυμι): *when sacred Troy shall at length* (ποτέ) *perish.* — **ἐυμμελίω**: cf. v. 47. — **Ζεὺς...ἐπισσείῃσιν** (ἐπισείω): same const. continued, sc. ὅτ' ἄν, *and when Zeus...shall himself shake*, etc. πᾶσιν qualifies σφί; ἀπάτης, also σέθεν, gen. of cause. — **αἴ κε θάνῃς** (θνήσκω) ...**ἀναπλήσῃς** (ἀναπίμπλημι): *if you die, and fill up*, etc. — **καί κεν...ἱκοίμην.** Note the change to the optat. w. ἄν, denoting not so much probability as mere possibility: *and I should* (in that event) *arrive*, etc. — V. 173, cf. 2, 160. — **ὀστέα,** obj. of πύσει (πύθω).

176–187. **καί κε...ἐρέει**: cf. note 1, 175; κέ w. f. indic. — **αἴθ', κτέ.**, a wish: *would that Agam. might thus*, etc. — **ἅλιον,** adv., *in vain.* — **καὶ δή**: notice the enlivening force of δή, "calling attention to an unquestioned fact." Düntz., "marking the idea as immediately present to the mind." H. 851; *and in fact has gone*, etc. — **κεινῇσιν**: κεινός = κενός (distinguish fr. κεῖνος = ἐκεῖνος): *with empty*, etc. — **χάνοι** (χάσκω): optat. without ἄν, denoting a wish, *then would that*, etc.; or, *then may the wide earth yawn for me!* — **μηδέ τί πω**: τί (followed by πώ, enclit., hence written τί) indef. *in any respect, at all:* πώ perh. = πώς. Cf. 1, 108, note; 2, 419; 3, 302. δειδίσσεο, trans. (In 2, 190, intrans.): *nor alarm at all in any way the people*, etc. — **πάγη, πήγνυμι.** — **πάροιθεν...ὑπένερθεν**: *on the outside,...underneath;* εἰρύσατο, cf. ἔρυτο, v. 138, note. — **ζῶμα**: properly the band at the bottom of the breastplate, but sometimes by meton. for the *breastplate* itself; so here. Cf. v. 136 w. this passage. — **χαλκῆες ἄνδρες**: *braziers.* Cf. note on αἰπόλοι ἄνδρες, 2, 474.

189–205. **αἲ γὰρ...εἴη**: cf. note 2, 371. — **φίλος**: note this form as voc., also the order of the clause. — **ἐπιμάσσομαι**: Lex. ἐπιμαίομαι, II. — **παύσῃσι** (παύω): *which shall relieve* (*you*) *from*, etc. — **φῶτα...υἱόν**: descriptive appos.; perh. equivalent to, *the noble son of*, etc. — **τῷ μὲν κλέος**: *a glory to him* (the archer): κλέος and πένθος are epexegetical of the clause ὃν...ἔβαλεν. — **βῆ δ' ἰέναι**: cf. βῆ δὲ θέειν, 2, 183. — **Τρίκης**: written either w. one κ, or w. two, as the metre requires. — **Ὄρσ'** (i. e. Ὄρσο), imperat. 2 aor. mid. fr. ὄρνυμι. — **ἴδῃς**: *that you may see.* Some editt. have ἴδῃ, 2d pers. sing., mid. cf. 1, 203; 3, 163. In v. 195, ἴδῃ is 3d pers. sing., act., *that he may see.*

211–218. **βάν** = ἔβησαν: *they* (i. e. Machāon and the herald), *started to go among the throng, through the wide army*, etc. — **ἀγηγέραθ'** (= -ατο = -ντο, pluperf. 3d plur.); ἀγείρω. — **ὅσσοι ἄριστοι**: *as many as* (*were*) *bravest*, = *all the bravest.* — **ὁ δέ,** i. e. Menelaus. — **ἀρηρότος**: cf. ἀρηρότι, v. 134. — **τοῦ** (sc. ὀιστοῦ) may be viewed as gen. abs. w. ἐξελ-, or as gen.

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w. ὄγκοι, *the sharp barbs of this while drawn out*, etc. — **ἄγεν** = ἄγησαν, fr. ἄγνυμι. — Am. and F. join **πάλιν** w. **ἄγεν**, *were broken back;* Düntz., Cr., and Koch., w. ἐξελ-. The former seems to me better. — **οἱ** (enclit.), dat. of interest, *loosed for him.* — V. 216, cf. v. 187. — **ἔμπεσε**, **ἐμπίπτω.** — **ἐκμυζήσας** (ἐκμυζάω): *having sucked out*, probably having applied his mouth to the wound; interesting as showing the customs of the time. — **ἐπὶ... πάσσε**: *sprinkled upon (it)*, etc. φάρμακα, obj. both of εἰδώς and of πάσσε. — **οἱ** (throws back its accent on τά, receives the accent of ποτέ; hence written οἷ); ethical dat. closely joined w. πατρί, Am., F.: dat. of possessor, Cr.: dat. of interest, Düntz It may be rendered, *to his father.* — **φίλα φρονέων**: *thinking friendly things, being kindly disposed.* Cf. ἐυφρονέων, 1, 73. Who was Chiron? See Clas. Dic.

Vv. 220–421. — The battle begun again. Agamemnon moves to and fro among the ranks exhorting the leaders.

220–233. **ἀμφεπένοντο**: ἀμφιπένομαι. — **Ὄφρα ..τόφρα**: *while...meanwhile.* Notice δέ after τόφρα, connecting a subordinate and principal sentence. Lex. δέ, 4. Not rendered into English in such a connection. — **ἐπί**, join w. ἤλυθον, *advanced.* — **οἱ δ' αὖτις**: *but these on the other hand*, i. e. οἱ Ἀχαιοί. — **οὐκ ἂν ἴδοις**: poten. optat., *then would you not see*, etc. — **ἔασε**: *he left.* — **ἀπάνευθ' ἔχε**: *held aside* (i. e. from the ranks); φυσιόωντας (φυσιάω); "*champing*," Derby; "*panting*," Bryant; "*snorting*," Cowper; i. e. from impatience at being held still. — **τῷ...ἐπέτελλε**: *very earnestly* (μάλα πολλά, cf. 1, 35), *charged him* (Eurymedon). — **παρισχέμεν**: *to hold them* (the horses and chariot) *near.* — **μίν**, direct obj. of λάβῃ; γυῖα, acc. of specif. or partit. appos. — **πολέας** (notice the accent) depends on **διά**, which does not suffer anastrophe. κοιρανέοντα agrees w. μίν, *while passing to and fro, as commander, throughout the many (people).* — **ὁ πεζὸς ἐών**: *he being on foot;* ἐπεπωλεῖτο (ἐπιπωλέομαι), hence the word ἐπιπώλησις, in the title of this book. — Vv. 232, 233, cf. 2, 188–9.

234–246. **μή πώ τι**: *do not in any way at all*, etc., cf. v. 184, μηδέ τί πω, N. μεθίετε, Lex. μεθίημι, II. — V. 235. Notice the sentiment, *for not to the false will*, etc. — **ὑπὲρ...δηλήσαντο**: cf. vv. 67, 72. — **τῶν...αὐτῶν**: *of these themselves, these alone*, limits χρόα; understood w. ἀλόχους and τέκνα, *their wives*, etc. — **οὕστινας...ἴδοι**: hypothet. relat. sent.; past uncertainty. Cf. 232, οὓς...ἴδοι. — **μεθιέντας...πολέμοιο**: cf. μεθίετε...ἀλκῆς, v. 234. — **ἰόμωροι**: "*wretched*," D.; "*who with arrows only fight*," B.; "*dead marks for archers*," Cowper; some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. — **ἕστητε**, Att. ἕστατε. — **τεθηπότες**: Lex. τέθηπα. — **ἔκαμον**: gnomic aor., *are weary.* — **πολέος**: notice the accent, distinguishing it fr. πόλεος, or πόλεως. — **πεδίοιο**: const.? H. 590, a; G. § 170. — **τὶς** (receives the accent of σφί, hence

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written τίs), join w. ἀλκή, *any strength.* — **ὣς** (accented = οὕτως), *thus, so.* — **ἕστητε...μάχεσθε**: indic. or imperat. in form, but indic. here in sense.

247–256. **ἦ.. ἐλθέμεν**: *Are you indeed waiting for the Trojans to come,* etc. — **σχεδὸν...ἔνθα τε**: *near, where.* Notice the use of τέ. — **εἰρύαται**: -αται for -νται; *are drawn up.* — **ὑπέρσχῃ, ὑπερέχω.** — **ὔμμιν** (ὑμῖν): dat. of interest; *for your protection.* — **ἐπὶ Κρήτεσσι**: notice here ἐπί w. dat. after a verb of motion. Wherein is the const. unusual? H. 618. What is the force of the const.? *while going throughout,* etc., *he came to the Cretans (and halted).* H. 618, a; Cf. 273. — **συὶ...ἀλκιμ.** "*Of courage stubborn as the forest boar,*" D.; "*like a wild boar in strength,*" B. — **οἱ**: dat. of interest w. ὤτρυνε. — **μειλιχίοισιν**: cf. κερτομίοισιν, 1, 539, note.

257–264. **περί,** separated fr. τίω by tmesis. Δαναῶν limits σέ: *especially do I honor thee of* (or *among*) *the,* etc. Some, however, make Δαναῶν depend on περί. — **δαίθ', δαιτί.** — **ὅτε πέρ τε**: *whenever;* πέρ, intens. (*just, precisely when*); τέ, Epic use. — **κέρωνται** (κεράννυμι): subjunc. pres. mid.; notice the peculiar accent. H. 439 D, 1; 401, k; G. § 127, note 2. Notice also the omission of ἄν in this clause. (Cf. εἴπερ...πίνωσιν, v. 261). H. 757 and 759; G. § 223, note 2: *when they have mingled* (*for themselves*), etc. — **πλεῖον** (not comparative), fr. πλεῖος = πλέος. — **ὥσπερ ἐμοί,** elliptical, *as mine for me.* — **πιέειν** (πίνω): infin. denoting purpose. H. 765; G. § 265; depends on ἕστηκε, *to drink, when the appetite prompts.* — **ὄρσευ** = ὄρσεο = ὄρσου (ὄρνυμι), *haste to the battle, such as,* etc. — **πάρος** w. pres. tense, cf. 1, 553.

266–282. **μέν** = μήν. — **ὑπέστην** (ὑφίστημι) **καὶ κατένευσα**: *I promised and confirmed with a nod.* Cf. 1, 514. — **σὺν...ἔχευαν** (συγχέω): lit. *poured together,* i. e. *violated, broke.* — **παρῴχετο, παροίχομαι**: κῆρ, acc. of specif.; notice the accent: not to be confounded w. κήρ. — V. 573, cf. v. 251. — **κορυσσέσθην** (κορύσσω): here, the putting on of *the helmet* denotes by meton. the whole process of arming for battle; above v. 252, the putting on of *the breastplate* denotes the same idea; *and these two were arming themselves,* etc. — **ὡς δ' ὅτε**: cf. 3, 33. — **εἶδεν**: *beholds;* gnomic aor. Cf. φύγον, 3, 4, note. So also ῥίγησεν and ἤλασε, v. 279. — **τῷ...ἐόντι**: *and to him* (i. e. the goat-herd) *being afar off.* — **μελάντερον**: compar. used absolutely; *it appears exceedingly black;* ἰὸν (εἶμι), *advancing.* — **τοῖαι...πυκιναὶ...φάλαγγες**: *such* (i. e. *so dark*) *the dense phalanxes,* etc. — **κυάνεαι...πεφρικυῖαι** (φρίσσω): *dark, bristling with,* etc.

286–302. **σφῶι**: obj. of κελεύω, and understood w. ὀτρυνέμεν (infin.). — **αὐτώ,** sc. ὑμεῖς, subj. of ἀνώγετον, *you yourselves rouse,* etc. — V. 288 ff., cf. 2, 371 ff. — **τούς,** i. e. the two Ajaxes: αὐτοῦ, adv. *there.* — **λιγὺν...ἀγορητήν**: cf. 1, 248. — **οὓς** (ὅς, ἥ, ὅν, possess. pron.: not the relat. ὅς, ἥ, ὅ): *his,* Lat. *suos.* — **στῆσεν**: what are the trans. and what the intrans. tenses

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of ἵστημι? H. 416, 1. — **ἔμεν** (= εἶναι): infin. denoting purpose; *in the van, he placed the horsemen*, etc., *and in the rear, the footmen...to be*, etc. κακοὺς δέ, *but the cowards*, etc. The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — **σφούς,** *their;* cf. οὕς, v. 294. — **ἰχέμεν** (infin.), *to hold, restrain.* — **μηδὲ...ὁμίλῳ** : *and not in the tumult of battle, to be thrown into disorder.*

303–316. Μηδέ τις: *nor let any one*, etc.; a transition to the *oratio recta.* — **ἠνορέηφι**: w. Epic suffix -φι. — **οἷος**: observe the breathing. — **μεμάτω**: Lex. ΜΑΩ. — **ἀλαπαδνότεροι, κτἑ.**: *for* (in either case) *you will be more easily overcome.* — **ὃς δέ κε, κτἑ.**: *but whatever man, from his own chariot* (in its proper place in the ranks) *may reach the chariot of another* (an enemy), *let this one lunge with his spear.* Such is the interpretation of this vexed sentence, preferred by F., Düntz., Cr., Koeppen, Wolf, and others. — **ἐπειὴ...φέρτερον,** sc. ἐστί, or ἔσται, *since it will be*, etc. — **καὶ οἱ πρότεροι**: *those of a former day also.* Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. 1, 260 ff. — **εὖ εἰδώς**: used adjectively, *well skilled in*, w. gen. πολέμων; as verb, *to know*, usu. w. acc. — **εἴθε** denotes a wish w. the optat. ἕποιτο and εἴη, *would that*, etc.; ὡς θυμός, sc. ἐστί,...ὥς τοι, *as there is courage...so*, etc. — **γούναθ' ἕποιτο**: *your knees might follow, might hold out.* "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode 13, 4, *dum virent genua.*" Cr. **τὶς ἄλλος,** subj. of ἔφελεν; σύ, sc. ἔφελες. See Lex. ὀφείλω, 2. αἴθε, εἴθε, or ὡς w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this* (*old age*), *and that you shared with*, etc.

318–325. μάλα μέν (= μήν) **κεν, κτἑ.**: *surely I could wish, myself also, to be* (ἔμεν) *so as when*, etc. Notice the dif. between ὥς, demonst. *so*, i. e. *so strong*, and ὡς (proclit.), relat. *as.* — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere.* Liv. 22, 51. — **ἔα** (= Att. ἦν), H. 406 D; G. § 129, 1, Note. — **ὀπάζει**: *presses on me.* — **καὶ ὧς** (perispomenon after οὐδ' and καί. So Am., Düntz., F., Koch, et al. Others write καὶ ὥς), *even thus.* — **γέρας** (distinguish fr. γῆρας): predicate; *for this* (τό) *is the prerogative of*, etc. — **αἰχμάς,** acc. of kindred formation w. αἰχμάσσουσι. H. 547, a. — **οἵπερ...γεγάασι** (γίγνομαι): *who are more capable of bearing arms than I.*

326–335. Cf. v. 272. — **εὗρ'** (= εὗρε, fr. εὑρίσκω): notice the asyndeton. — **Πετεῶο**: nom. Πετεώς; gen. Πετεῶο (Att. 2 declens.), original ending. — **ἀμφὶ δ',** sc. ἦσαν, *and round about were*, etc. — **ἀυτῆς**: *of the battle-cry* (distinguish carefully from αὐτῆς). — **πὰρ δὲ...ἀμφὶ ..ἕστασαν**: *and near* (*him*) *round about stood*, etc. Distinguish ἕστασαν, ἵστασαν, and ἔστησαν (as 1st and as 2d aor.). H. 416, 1; G. §§ 126, 130. — **σφίν**: dat. of in-

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terest in looser relations. *For not yet on their part*, or *so far as related to them* (i. e. Odysseus and Menestheus) *did their people hear*, etc. — **οἱ δέ**: Odysseus and Menestheus. — **ὁππότε**: (*till the time*) *when*. — **πύργος**: lit. *a tower*, or, as we say in military language, *a column*. — **Τρώων** is to be joined both w. ἐπελθών and w. ὁρμήσειε, *advancing towards the Trojans should rush upon* (*them*). — **ἄρξειαν**: *and they* (Ἀχαιοί) *should begin*.

339–348. **κεκασμένε**: Lex. καίνυμαι, II. Odysseus is designated by this verse with sufficient distinctness without mentioning his name. — **ἀφέστατε** (ἀπό, ἕστατε), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant, and hence he alone replies, v. 349 ff. — **σφῶϊν**: emphasized by μέν = μήν; *you especially does it become, being*, etc. ἐόντας, same peculiarity of const. as ἐόντα, 1, 541, N. — **ἑστάμεν** (distinguished by the accent from the indic. 1st pers. plur. ἕσταμεν): infin. = Att. ἑστάναι, *to stand*, i. e. *to stand your ground, to stand firmly*. — **πρώτω... ἐμεῖο**: *for ye two first hear from me of a banquet also*; ἐμεῖο gen. of pers., and δαιτός gen. of thing, both depend on ἀκουάζεσθον. So it is usually explained; but Düntz. understands ἐμεῖο as limiting δαιτός, *my banquet*. — **Ἀχαιοί**: appos. w. subj. of ἐφοπ-, *we Achæans*. — **κρέα** and **κύπελλα**, sc. ἐστί: φίλα, pred.; ἔδμεναι (fr. ἔδω = Att. ἐσθίω) and πινέμεναι depend on φίλα: *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink*, etc. Cf. τὰ κακὰ φίλα, 1, 107. — **χ'** before an aspirated vowel for κέ; ὁρόῳτε, optat., *you would gladly see* (*it*), *even if*, etc. — **ὑμείων**, Att. ὑμῶν.

350–357. **ἕρκος** (see Lex.): partitive appos. w. σέ; lit. *what manner of saying has escaped thee, the fence of thy teeth!* — **μεθιέμεν** (Att. μεθιέναι), sc. ἐμέ or ἡμᾶς, *that I withdraw from battle*, or *shrink from battle*. — **Ἀχαιοί**, appos. with the subj. of ἐγείρομεν: *whenever we Achæans*, etc. — **καὶ...μεμήλῃ** (Lex. μέλω, III. 2): a biting sarcasm; *and if these things concern thee*. — **πατέρα**, obj. of ὄψεαι. — **γνῶ** (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew* (*him*) *being angry*; i. e. *when he knew he was angry*. — **πάλιν...μῦθον**: *and he took back* (πάλιν λάζετο) *his word*, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with προσέφη would more naturally have been in the participial form; *addressed him...retracting his word*.

360–379. **θυμὸς...οἶδε**: *your mind knows pleasing counsels*; ἤπιος, *pleasing, good, cunning*; opp. to νήπιος. — **ἅτ' ἐγώ περ**, sc. φρονέω: *which I think*; notice the intens. force of πέρ w. ἐγώ. — **θεῖεν**: optat. without ἄν, expressing a wish; *may the gods make*, etc. — V. 364, cf. v. 292. — **Καπανήϊος**, adj. w. υἱός, lit. *Capaneian son* = *son of Capaneus*. — **γεφύρας**: Lex. γέφυρα, II. — **μάχεσθαι** depends, like πτωσκαζέμεν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but* (it was agreeable) *to fight*, etc. — **φάσαν**, subj. antecedent of οἵ, *as those affirmed, who*, etc. — **περί** w.

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gen., *superior to.* — **γενέσθαι** : aor. infin. denoting finished action or state, *they say he was*, etc. H. 716; G. § 203. — **ἄτερ πολέμου**, *without war*, is further explained by ξεῖνος (= Att. ξένος), appos. w. subj. of εἰσῆλθε, *as a guest.* Though his errand was warlike, yet he came as a friend. — **ἀγείρων**, pres. particip., *while engaged in collecting*, etc. — **οἵ**, *who*, etc., i. e. Polynices and his brother-in-law Tydeus. — **ἐστρατόωντο** (as if fr. a pres. στρατάω, not in actual use). πρὸς τείχεα, *were preparing an expedition against*, etc. In 3, 187, ἐστρατ- παρ', *were encamped along by*, etc. — **λίσσοντο**: *besought* (those at Mycenæ); δόμεν = Att. δοῦναι. So also δό-μεναι, next verse. "The war of the seven Argive princes against Thebes," here alluded to, was the most celebrated event in Grecian legend before the Trojan war, and furnished many themes for the tragic muse.

380-384. **οἱ δέ**: *and they* (those in Mycenæ) *consented*, etc. — **ἐπήνεον ὡς ἐκέλευον**: *approved* (*of doing*) *as they* (their guests Polynices and Tydeus) *urged.* — **ἔτρεψε**: *turned, diverted* (those at Mycenæ, from their purpose to furnish allies). — **οἱ δ'...ᾤχοντο**: *and when now they* (i. e. Tydeus and Polynices) *were gone* (from Mycenæ); ἠδὲ...ἐγένοντο, *and were advanced on their way;* πρὸ ὁδοῦ, cf. φροῦδος. — **λεχεποίην** (fr. λεχεποίης 1st declens.), adj., as well as βαθύσχοινον; join w. Ἀσωπόν, *Asopus, having thick rushes and grassy banks.* — **ἔνθ' αὖτ'** introduces the principal member of the sentence, *then again.* — **ἀγγελίην**: cf. 3, 206, note; *sent Tydeus as a messenger;* ἐπὶ...στεῖλαν, ἐπιστέλλω.

385-398. **Καδμείωνας**: patronym., *descendants of Cadmus*, = Καδμεῖοι, v. 391. — **βίης Ἐτεοκληείης**: lit. *of the Eteoclēan might*, i. e. *of the mighty Eteocles.* Cf. Πριάμοιο βίην, 3, 105. — **πέρ** intensifies **ξεῖνος**, calling special attention to the position of Tydeus: ἐών, concess., *though he was.* — **ἀεθλεύειν προκαλίζετο**: *challenged* (*them*) *to contend* (*with him*). This occurred no doubt after a banquet. — **πάντα**, adv. acc., *in all respects.* Some, however, understand ἄεθλα (acc. of cogn. meaning w. ἐνίκα), *in all the contests.* — **κέντορες ἵππων.** In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East; hence the phrase, *goaders of horses.* — **ἂψ ἄρ' ἀνερχομένῳ** (*for him*) *returning back* (to the Achæans). — **πυκινὸν λόχον**: *a close ambush*, or perhaps *a concealed ambush.* Lex. πυκνός, III. — **εἷσαν**, Lex. εἷσα. — **κούρους πεντ.**, appos. w. λόχον. — **Τυδεὺς μὲν καὶ τοῖσιν**: *Tydeus in fact...even to these.* — **πάντας, κτέ.**: notice the asyndeton. — **ἔπεφνε**: Lex. ΦΕΝΩ. — **ἕνα...ἵει** (ἵημι): *save one alone* (*whom*) *he sent*, etc. — **πιθήσας** (πείθω), *having trusted*, agrees w. subj. of προέηκε.

399-410. **τὸν υἱὸν γείνατο**: *he begat this* (τόν) *son.* — **εἷο**: H. 233; G. § 79, Note; *inferior in battle to himself.* — **δέ τε**: Epic use of τέ. — **ἀγορῇ ...ἀμείνω** is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus,

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v. 349 ff. — **αἰδεσθείς**: *abashed at the reproof*, etc. *αἰδέομαι*, depon. w. aor. pass. or aor. mid. — **ψεύδε'** = *ψεύδεο*, Att. *ψεύδου*, fr. *ψεύδομαι*. — **ἡμεῖς... ἡμεῖς**: emphat. repetition. — **καί**, intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon) *the seat of*, etc. — **ἀγαγόνθ'** = *ἀγαγόντε* (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — **πειθόμενοι.** Notice the sudden transition to the plur. — **κεῖνοι**, *they* (our fathers). — **σφετέρῃσιν ἀτασθαλίῃσιν**: *by their foolish acts.* (Cf. *ὑπεροπλίῃσι*, I, 205, N.). They did not heed the warnings of the gods. — **μή...ἔνθεο**: notice here *μή* w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; G. § 254. — **μοί**: ethical dat.: *wherefore, never, before me, place our fathers in like honor* (with us).

412–421. σιωπῇ ἧσο (*ἧμαι*): lit. *sit in silence;* but *ἧσο* must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — **ὀτρύνοντι**: particip. denoting time and cause; *while engaged in rousing*, or *because he rouses.* — **τούτῳ** (Agamem.) depends on **ἅμα.** — **τούτῳ...πένθος**, sc. *ἔσται*, or Homeric *ἔσσεται*. — **'Αχαιῶν δῃωθέντων**: particip. denoting condition, *if the Achæans shall have been conquered.* — **μεδώμεθα**: exhortation, *let us*, etc. — **ὑπό** (separated by tmesis fr. *εἷλεν*), has in compos. often a diminutive force; H. 657; *fear would have seized somewhat on one who was very stout-hearted.* F. understands the idea of the preceding clause w. *ὑπό*; *by reason of this terrible clangor, fear would have seized*, etc. Am. and Koch, *fear would have seized...underneath*, i. e. *in his knees.* It is difficult to decide between these three.

Vv. 422–456. — A general battle.

423–438. ὄρνυτ' = *ὄρνυται*. *ἐπασσύτερον* w. *κῦμα*. — **ὕπο**: anastrophe; lit. *a surge of the sea one after another is raised by the west wind having moved* (*it*). — **κορύσσεται** has the same subj. as *ὄρνυται*: *at first, it rises up, on the deep.* *πόντῳ* and *χέρσῳ*, dat. of place. — **μεγάλα,** adv., *greatly, loudly.* — **ἀμφὶ...κορυφοῦται**: *and bent around a lofty point, advancing, it rises to a crest;* (*ἰόν*, st. *ἐόν*; Am., F., Koch, et al.); *ἀποπτύει*, *spits forth*, — a very expressive metaphor. — **οἷσιν ἕκαστος**: *each one...his own* (*men*). — **οἱ δ' ἄλλοι**: *but they, the others*, i. e. the men, in distinction fr. the leaders. — **σιγῇ** repeats and strengthens the idea of *ἀκήν* (v. 429): *εἰδιότες* agrees w. *οἱ δ' ἄλλοι*. — **τὰ εἱμένοι** (*ἕννυμι*) **ἐστιχόωντο** (*στιχάω*): *in which being clad, they moved on in ranks.* — **ὥς τε**, *as;* Epic use of *τέ*. — **μυρίαι** differs how fr. *μύριαι*: see Lex. — **ἀμελγόμεναι γάλα λευκόν**: an idiom not easily rendered into Eng.; *γάλα*, cogn. acc., *giving white milk.* — **μεμακυῖαι**, **μηκάομαι.** — **ὣς Τρώων ἀλαλητός**: *so the shouting of the Trojans*, etc. The idea

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of Τρῶες (v. 433) is here repeated in the form Τρώων, an anacoluthon. H. 886. — **ὀρώρει, ὄρνυμι.** — **πάντων** limits **θρόος,** *for the speech of all,* etc.

439-456. ὦρσε, ὄρνυμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. — **τοὺς μέν,** *these* (i. e. the persons last mentioned, the Trojans),...**τοὺς δέ,** *those* (i. e. the Achæans). — **Δεῖμος**...**Ἔρις,** sc. ὦρσαν αὐτούς, *roused them,* i. e. roused both parties: ἄμοτον μεμαυῖα (agrees w. Ἔρις), *insatiably longing.* — **οὐρανῷ ἐστήριξε** (gnomic aor. fr. στηρίζω) κάρα, *rests her head on the sky.* With this description of Eris, compare Virgil's description of Fama, Æn. 4, 176 ff. — **μέσσῳ** depends on **ἐν** in compos. w. βάλε (ἔμβαλε): *she then also cast into the midst,* etc. — **οἱ δέ**: *and they,* i. e. Trojans and Greeks. — **συνέβαλον**: *cast together, dashed together.* — **σύν,** sc. ἔβαλον, *they dashed together spears and "the furious might of mail-clad warriors."* — **ἔπληντο, πελάζω.** — **ὀλλύντων** goes properly in idea w. εὐχωλή, and ὀλλυμένων w. οἰμωγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men both slaying and slain.* — **κατ' ὄρεσφι** (Epic case-ending), *down from the mountains.* — **συμβάλλετον,** dual, w. plur. subj. ποταμοί. — **τῶν** (in v. 455), *of these,* i. e. the two wintry torrents; limits δοῦπον; ἔκλυε (used as gnomic aor.), *hears.* — **τῶν** (v. 456), *of these,* i. e. the two armies; limits ἰαχή τε πόνος τε. A more animated passage than this is seldom found.

Vv. 457-544. — Single combats, unfavorable to the Trojans.

457-469. Ἀντίλοχος: *Antilochus,* was son of Nestor, and friend of Achilles. — **ἄνδρα κορυστήν**: cf. note on αἰπόλοι ἄνδρες, 2, 474. — **φάλον**: partitive appos. w. τόν (cf. v. 350, N.), *he first smote him (on) the crest of,* etc. — **πῆξε** (πήγνυμι), subj. αἰχμή, *stuck fast.* Cf. πάγη, v. 185. — **ὄσσε,** part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes;* freely rendered, *darkness covered his eyes.* — **ἤριπε**: ἐρείπω, intrans. in 2d aor. ὡς ὅτε πύργος, *as when a tower (falls),* or simply, *like a tower.* — **ποδῶν,** gen. of part, *by the feet.* Cf. κόμης, 1, 197. — **ἕλκε**: *began to draw.* H. 702; G. § 200, Note 2. — **μίνυνθα** (adv.) **δέ οἱ** (dat. of interest in looser relations)...**ὁρμή**: *but the effort on his part was of short duration.* — **νεκρὸν...ἰδών**: *having seen (him) dragging the dead body.* — **πλευρά,** obj. of οὔτησε. — **τὰ...ἐξεφαάνθη** (ἐκφαίνω, αα for α. H. 370 D, a; G. § 124): lit. *which to him stooping appeared by the side of his shield;* more freely rendered, *which as he stooped down appeared beyond his shield.* — **λῦσε**: same subj. as οὔτησε, takes γυῖα as obj., *relaxed his limbs.*

470-487. τόν and **αὐτῷ,** Elephēnor. — **ἐπ' αὐτῷ...ἐτύχθη** (τεύχω): *and over him arose* (lit. *was made*) *a sharp engagement,* etc. — **λύκοι ὥς**: *like wolves.* — **ἀνὴρ, κτέ.**: *and man grappled man.* — **ὅν,** obj. of **γείνατο** (γείνομαι, not to be confounded w. γίγνομαι), *whom once his mother...bore.* —

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κατιοῦσα, κατά, ἰοῦσα, fr. εἶμι. — **ἐπεὶ...ἕσπετο...ἰδέσθαι**: *when she followed ...to see the flocks.* — **ἀπέδωκε**: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — **δαμέντι** (δαμάω) agrees w. **οἱ** (v. 478), *but life was short to him subdued under the spear of*, etc. Cf. 3, 436. — **πρῶτον, κτέ.**: *for he* (Ajax) *smote him* (Simoïsius) *advancing foremost*, or more freely, *as he advanced in the front rank.* στῆθος (part. appos. cf. φάλον, v. 459, note), *on the chest.* παρά, *by* or *near.* — **ἀντικρύ**, Lex. 2. — **πεφύκῃ, φύω**, pf. subjunc., *has grown.* — **οἱ** (enclit., has thrown its accent on τέ); dat. of interest in looser relations; depends on πεφύασιν; rendered freely, *branches have grown at its top.* — **τήν**, *this* (αἴγειρον), obj. of ἐξέταμε (gnomic aor., *cuts out, fells*). — **ἁρματοπηγὸς ἀνήρ**: *the chariot-maker.* Cf. ἄνδρα κορυστήν, v. 457. αἰπόλοι ἄνδρες, 2, 474, note. — **ὄφρα...κάμψῃ**: subjunct. after gnomic aor., *that he may bend a felly*, etc. — **ἀζομένη**: *drying, seasoning.*

489–500. **τοῦ**, *at him* (Ajax), depends on **ἀκόντισεν**, *cast.* — **ἅμαρθ'** = ἅμαρτε, fr. ἁμαρτάνω: *he missed him*, etc. With the plupf. βεβλήκει here, cf. βεβήκει, 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. βουβῶνα, *in the groin*, part. appos. w. Λεῦκον. — **ἐρύοντα** agrees w. Λεῦκον; denotes time; *while he was dragging away in another direction the dead body* (of Simoïsius). — **ἤριπε**: cf. v. 462. αὐτῷ, *it*, i. e. the corpse. — **τοῦ** (Λεύκου), gen. of cause: ἀποκταμένοιο, 2d aor. mid. as pass. See Lex. κτείνω; lit. *on account of this one having been slain*, i. e. *on account of his death.* — **κεκορυθμένος, κορύσσω.** — **ἕ**, here reflex., though not usu. so in Hom. Why orthotone? H. 232 ("after prepositions"); G. § 28, Note 1, (3); *having glanced around himself.* — **ὑπό**, join w. κεκάδοντο (χάζομαι) ἀνδρός, gen. w. a verb of separation. The reason is expressed by the particip. ἀκοντίσσαντος. — **οἱ**, *to him*, i. e. to Priam: dat. of interest. — **παρ'...ὠκειάων**: *from the care of swift steeds* (notice the gender of ὠκειάων). This rendering is explained by the supposition that Priam had at Abydus stables which Democoön had charge of.

501–511. **ἑτάροιο** = ἑταίροιο: not to be confounded w. ἑτέροιο, gen. of cause, *enraged on account of his companion.* — **κόρσην**: part. appos. w. τόν; *this one*, or *him* (Democoön) *on the temple.* — **ἡ δ'...αἰχμή**: cf. note on ἡ δ'...γυνή, 1, 348, *and this, the brazen point of the spear passed*, etc. — **δούπησεν, κτέ.**: lit. *he made a loud noise in having fallen*, more freely, *he fell with a loud crash.* — **χώρησαν δ' ὑπό**: see Lex. ὑποχώρησαν. — **ἐκκατιδών** (ἐκ, κατά, ἰδών): *looking down from.* — **κέκλετ', κέλομαι.** — **Ὄρνυσθ'** (ὄρνυμι): imper. pres. mid. — **χάρμης**: gen. of separation w. εἴκετε, *nor give place from battle; more freely, nor yield in battle to the Argives.* — **λίθος** and **σίδηρος**, pred.: χρώς, subj. *since their flesh* (lit. *the flesh to them*) *is not stone*, etc. — **ἀνασχέσθαι** (ἀνέχομαι): infin., denoting purpose or result; βαλλομένοισιν agrees w. σφί, *so as to endure, when hit, the flesh-cutting bronze weapon.*

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512–526. οὐ μὰν οὐδ' introduces here an additional consideration; the negative repeated for emphasis; *nor indeed does Achilles...fight.* — **χόλον... πέσσει**: Lex. πέσσω, III. 2, cf. 1, 81. — **πτόλιος**: πτόλις = πόλις. — **ὦρσε**, ὄρνυμι. — **μεθιέντας** (μεθίημι) refers to 'Αχαιούς. Cf. vv. 240 and 445. — **ἐπέδησεν, πεδάω.** — **ὀκριόεντι** w. χερμαδίῳ, *with a rough stone* (such as could be used for a missile); βλῆτο...κνήμην; in the act, βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεῦκον...βουβῶνα, v. 491, 492, μὶν...στῆθος, v. 480: in the pass., it retains the latter case. H. 553, a; G. § 197, Note 2, *he was hit on the right leg, near the ankle.* — **Αἰνόθεν**, *from Ænus*, a town in Thrace, as is implied in the verse above. — **ἄχρις**: Lex. ἄχρι, III. 2. — **ἀπηλοίησεν, ἀπαλοιάω** = ἀπαλοάω. — **ὁ δ'...κάππεσεν** (κατέπεσεν, καταπίπτω): *and he* (i. e. Diores) *fell backward*, etc. — **οὖτα** (οὐτάω): 2 aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. — **ἐκ...χύντο, ἐκχέω.**

527–535. τόν, *this one, him* (i. e. Piroüs), obj. of βάλε: ἀπεσσύμενον (ἀπό, σεύω), notice the recessive accent (H. 367 D, b); agrees w. τόν, *as he rushed away.* — **στέρνον...μαζοῖο**: *on the chest above the breast.* — **πάγη**, πήγνυμι. — **ἐκ...ἐσπάσατο**: *drew out from;* ἐρύσσατο, *drew*, i. e. *unsheathed.* — **μέσην**: pred. adj. w. γαστέρα, *with this he smote his body in the midst.* — **ἐκ...αἴνυτο**: see Lex. ἐξαίνυμαι. — **περίστησαν** (περί, ἔστησαν): *stood around.* — **ἑταῖροι**: the companions of the one just slain, i. e. of Piroüs. — **ἀκρόκομοι**, "*with tufted crowns.*" D. — **οἵ** relates to **ἑταῖροι**; is subj. of ὦσαν (ὠθέω); ἕ, obj. of ὦσαν, *who thrust him* (i. e. Thoas) *from themselves.* — **χασσάμενος, χάζομαι.**

536–544. ὣς τώγ'...ὁ μὲν...ὁ δὲ...ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Piroüs), *the other of the brazen mailed Epēans* (i. e. Diōres) *were stretched* (τετάσθην, Lex. τείνω, plupf. 3d dual). Notice again the change of number, τώ...ἡγεμόνες. — **Ἔνθα...ὀνόσαιτο**: *Then no longer* (whatever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). — **ὅστις... μέσσον** describes more particularly ἀνήρ, *one who...should move about in the midst* (as an observer, without taking part in the battle); ἄβλητος, *not hit by a missile* (from a distance); ἀνούτατος (α priv. οὐτάω), *not pierced, not wounded* (with a spear near at hand). — **ἄγοι δέ ἑ**: a transition from the foregoing relat. sent. to an independent const., *and...should lead him.* Only under such protection could he thus pass through the battle. — **τέταντο, τείνω.**

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ILIAD V.

Vv. 1–94. — Battle continued. Exploits of Diomed.

1–13. αὖ: not denoting repetition here, but transition to a new topic, as often. — **δαῖέ οἱ**: note the asyndeton: *she* (Athena) *kindled for him*; ἀκάματον, *untiring*, *unceasing*. — **λαμπρόν**, adv. *brightly*. — **παμφαίνῃσι**: *shines*; subjunc., 3d, sing. — **Ὠκεανοῖο**: gen. of place; H. 590; G. § 179, 2; *bathed in the ocean*. The notion of part, and also of separation, belongs to this gen. For the Homeric idea of Oceanus, see Classical Dic. — **τοῖον**, *such* (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — **κρατός**: gen., not to be confounded w. κράτος. — **ἧστην**, εἰμί. — **μάχης...πάσης**: *every* (kind of) *battle*. — **ἀποκρινθέντε, ἀποκρίνω**: *having been separated from* (their own ranks); οἱ limits ἐναντίω, *opposite to him*, *to meet him*. — **τὼ μέν**, sc. ὠρνύσθην (ὄρνυμι). — **ἀφ' ἵπποιιν**: lit. *from their horses*, i. e. *on their chariot*; ἀπὸ χθονός, *on the ground*. Cf. the Att. expression ἀφ' ἵππου μάχεσθαι, *to fight on horseback*. Yet the exact force of ἀπό must not be lost sight of in these expressions. — **ὁ δὲ... πεζός**: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14–24. οἱ, subj. of ἦσαν: standing before ὅτε it is more emphat., *and when they*, etc. — **Τυδεΐδεω** (cf. Πηληϊάδεω, 1, 1, N.) limits ὦμον. — **τοῦ** limits **χειρός**, *from his* (Atrides') *hand*. — **ἔβαλε...μεταμάζιον**: *hit* (*him*) *on the chest between the breasts*. — **ὦσε** (ὠθέω) ἀφ' ἵππων: *thrust* (*him*) *from his chariot*. Cf. ἀφ' ἵπποιιν, v. 13. — **περιβῆναι**: *to go around*, *to protect*. — **κταμένοιο** (κτείνω), 2 aor., part., mid., with pass. meaning, *slain*. Cf. 3, 375. — **οὐδὲ...οὐδέ**. We may in a similar way repeat the negation in Eng.; *for not even*, *not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to κὲν...ὑπέφυγε, we have ἀλλ'...ἔρυτο (= εἰ μὴ Ἥφ· ἔρυτο), *but Hephaestus protected* (*him*). — **ὡς...εἴη**: *that the aged man* (meaning his father Dares, priest of Hephæstus, v. 10), *might not be before him* (οἱ, meaning Hephæstus, ethical dat.) *altogether sad* (from the loss of both his sons). ἀκαχήμενος, L. & S. Ἀχεύω.

25–30. ἐξελάσας, ἐξελαύνω. — **Τρῶες**, subj. of ἴδον; placed before ἐπεί it is made more prominent in the thought. Cf. οἱ, v. 14. — **τὸν μὲν...τὸν**

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δέ: partit. appos. w. *υἷε*. — **ἀλευάμενον** (*ἀλέομαι* or *ἀλεύομαι*, aor. *ἠλεάμην* and *ἠλευάμην*), *having fled; κτάμενον*, cf. *κταμένοιο*, v. 21, N. — **παρ' ὄχεσφιν** (dat. here; *ὄχος*, *φι*. H. 206 D; G. § 61, Note 3): *by the side of his chariot.* — **πᾶσιν ὀρίνθη** (*ὀρίνω*) **θυμός.** This phrase denotes various ideas, according to the connection; here, *the courage of all failed*, or *the hearts of all quailed.* In 4, 208, it denotes *pity* or *sympathy.* — **ἑλοῦσα,** sc. *Ἄρηα*, *having taken by the hand, addressed*, etc.

31–42. **Ἆρες**: Alpha long in arsis; cf. *δῖά*, 3, 357. — **οὐκ ἂν...ἐάσαιμεν...νῶι δὲ χαζώμεσθα**: at first, a modest and cautious question; then, a direct exhortation; *shall we not leave...but let us two withdraw.* It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. — **καθεῖσεν** (*κατά*, *εἷσα*) **ἐπί** with. dat., *Set down upon* (and left there). — **ἔκλιναν**: *κλίνω*, trans. — **πρώτῳ...πῆξεν**: *for when he* (Odius) *had first turned* (in flight), *he* (Agam.) *fixed a spear in his back*, etc. — **ἔλασσεν,** sc. *δόρυ* as obj. — V. 42, cf. 4, 504.

43–57. **ἐνήρατο, ἐναίρω.** — **Μῄονος...Βώρου**: *son of the Maeonian Borus.* — **Τάρνης.** *Tarne* is thought to have been an ancient name of Sardis. — **νύξ'** (= *ἔνυξε*), **νύσσω.** — **ἵππων ἐπιβησόμενον**: *while on the point of ascending his chariot.* See Lex. *ἵππος*. *ἵππων*, w. *ἐπι-*, cf. 2, 234. — **θήρης, θήρα.** — **τά τε,** obj. of *τρέφει*, relates to *ἄγρια*, *wild* (*beasts*). — **οὔρεσιν** (*ὄρος*): dat. of place. — **χραῖσμ'** (= *ἔχραισμε*), Lex. *χραισμέω*. Cf. 1, 28. — **ἐκέκαστο**: *καίνυμαι*. — **μίν,** obj. of *οὔτασε*. — **μετάφρενον**: partit. appos. w. *μίν*. — **ἔλασσεν** (*ἐλαύνω*), sc. *δόρυ* as obj.

60–83. **ὅς** seems to relate to **Φέρεκλον.** Cf. v. 44 for a similar construction. — **ἐφίλατο, φιλέω.** — **ἐκ...ᾔδη** (notice the *ι* subscript, thus distinguishing it from *ἤδη*, *already*), *ἔξοιδα*. — **ἡ δὲ...ἀκωκή**: *and the point*, etc. — **διαπρὸ...ὀστέον**: *right on into the bladder, under the bone.* — **ἀντικρὺ δ' ἀν'** (= *ἀνά*): *and right on through*, etc. — **Ὑψήνορα δῖον**: no verb is expressed to govern this acc., but the thought is resumed with *τόν* (i. e. *Ὑψήνορα*), *this one, him*, obj. of *ἔλασ'* (*ἐλαύνω*, II.); *ὦμον*, *on the shoulder.* Const.? cf. *φάλον*, 4, 459. — **ἀπὸ...ἔξεσε** (*ἀποξέω*): *cut smoothly off.* — **τόν,** obj. of **κατ'** ...**ἔλλαβε** (*καταλαμβάνω*): *ὦσσε*, partit. appos. w. *τόν*.

85–94. **Τυδεΐδην,** introduced as obj. of *γνοίης*, st. subj. of *μετείη*. Prolepsis. Eng. idiom, *you would not know in which* (*army*) *Tydides was.* — **ἠὲ...ἦ**: the usu. expression in later Greek was *πότερον...ἤ*, *whether...or.* — **ἄμ** = *ἀνά*, *over.* — **ἐκέδασσε** (*κεδάζω* = *σκεδάζω*, *σκεδάννυμι*), gnomic aor. — **οὔτ' ἄρ τε...οὔτε**: notice the repetition of *τέ* in the first member; *τέ* after *ἄρ*, Epic use. — **γέφυραι ἐεργμέναι** (*ἔργω*): *strongly built dams; ἕρκεα* may be rendered *walls.* — **ἐλθόντα** agrees w. *τόν*, *when it* (the full winter-torrent) *comes.* — **πολέες περ ἐόντες**: *though very many.* The concessive force (*though*) lies in the particip.; *πέρ*, intens.

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Vv. 95–165. — Diomed, having been wounded, and restored by Athena, appears again in battle and performs new exploits.

95–105. Λυκάονος...υἱός, i. e. Pandarus. Cf. 4, 88, 89. — **πρὸ ἕθεν** (= οὗ): *before himself* (Tydides). — **ἐπαΐσσοντα** agrees w. the obj. of βάλε, sc. μίν, *and smote* (*him*) *as he was rushing on.* — **γύαλον,** partitive appos. w. the obj. of βάλε; cf. note on φάλον, 4, 459, *on the swell of his breast-plate.* — **ἔπτατο, πέτομαι.** — **διέσχε** (διέχω), intrans., *it held* (*itself*) *through, it passed through* (his shoulder, ὤμου). — **τῷ,** masc., depends on the comp. verb ἐπὶ...ἄϋσε, *shouted over him.* So Am., Düntz., F. Several of the older commentators, however, take τῷ as neut., depending on ἐπί, *hereupon.* — **κέντορες ἵππων**: cf. 4, 391. — **ἀνσχήσεσθαι** (ἀνά, ἔχομαι), cf. ἀνασχέσθαι, 4, 511. — **ἄναξ,** i. e. Apollo. — **ἀπορνύμενον** (agrees w. μέ), *in setting out from,* etc.

106–120. τόν, *this one, him,* i. e. Diomed, obj. of δάμασσεν. — **ὄρσο,** cf. note 4, 204. — **καταβήσεο**: cf. ὄρσεο, 3, 250. — **βέλος...ὤμου**: *he drew the swift missile out from the shoulder, entirely through* (*it*); since it was easier and less dangerous to draw the arrow through than to draw it back. So the phrase is usu. understood. — **ἐμὲ φῖλαι** (cf. ἐφίλατο, v. 61), *befriend me.* — **ἄνδρα,** obj. of ἑλεῖν, *that I may seize this man* (Pandarus). — **καὶ... ἐλθεῖν**: *and that he may come within the reach of my spear.* — **φθάμενος, φθάνω.** — **οὐδέ μέ φησιν**: *and affirms that I will not,* etc. Cf. οὐδέ ἕ φημι, v. 103.

121–143. εὐχόμενος. Notice the different connections in which this word is used. Here, it means *praying;* in v. 106, it is best rendered, *boasting.* — **πόδας, χεῖρας**: appos. w. γυῖα. — **ἐπὶ...μάχεσθαι,** infin. as imperat. — **ἧκα, ἵημι.** — **ἐπῄεν, ἐπί** and **ἦεν** fr. εἰμί. — **τῷ,** *wherefore.* — **πειρώμενος,** sc. σοῦ: *tempting* (*thee*). — **μάχεσθαι** and **οὐτάμεν** (aor. infin. fr. οὐτάω), used as imperat. — **μεμαὼς...ἕλεν μένος**: a sudden change of const. (anacoluthon); lit. *before* (*this*), *desiring earnestly in heart to fight with the Trojans, then, indeed, thrice as much force possessed him.* — **ὅν,** obj. of **χραύσῃ** (χραύω = χράω). — **ἀγρῷ**: *ruri, in the country,* opposed to *city.* — **αὐλῆς ὑπεράλμενον** (ὑπέρ, ἅλλομαι): *when it* (the lion) *has leaped over,* etc. — **τοῦ,** sc. λέοντος. — **ὦρσεν, προσαμύνει**: subj.? sc. ποιμήν. — **κατὰ...δύεται**: *he* (the shepherd) *sinks away into the stalls.* — **τὰ δέ**: *and these,* referring in general to the flocks. — **κέχυνται, χέω.** — **αὐτὰρ ὁ**: *but he* (the lion). — **ἐμμεμαώς,** stronger than μεμαώς, *full of rage.* — **Τρώεσσι,** connect w. μίγη (= ἐμίγη, μίγνυμι), *was mingled with the Trojans.* The point of the comparison lies in the furious rage of the lion.

146–165. κληῖδα, part. appos. w. τὸν ἕτερον, *the other, he smote on the collar-bone.* — **ἔασε,** *left,* i. e. without stripping them of their armor. — **τοῖς οὐκ...ἐκρίνατ' ὀνείρους**: *to whom, in setting out* (from home), *the old man*

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did not interpret dreams (for had he done so, they would not have gone), *but the brave Diomed*, etc. So Am., Düntz., F. et al. οὐκ, w. κρίνατο, made emphat. by separation fr. the verb. — **ὁ δέ,** *but he*, i. e. Φαίνοψ (Phænops). — **ἐπὶ...λιπέσθαι**: *to leave over his treasures*. Const. of the infin.? H. 765; G. § 265. — **ὅ γε,** Diomed. — **χηρωσταί,** the relatives of Phænops. — **διὰ...δατέοντο,** Lex. διαδατέομαι. — **ἐν βουσὶ θορών** (θρώσκω): verb of motion w. ἐν. — **ἐξ...ἄξῃ** (ἐξάγνυμι): gnomic aor., *breaks*, etc. — **ξύλοχον κάτα**: anastrophe. — **βοσκομενάων** (βόσκω), plur. agreeing w. both the preceding genitives; *while they are*, etc. — **βῆσε**: remember that βήσω and ἔβησα (fr. βαίνω) are causative; *forced them both to leave* (lit. *to go out of*) *their chariot*, etc. — **ἐλαύνειν,** *to drive*, etc. Const.? Cf. λιπέσθαι, v. 154.

Vv. 166–273. — Æneas and Pandarus attack Diomed.

167–187. ἄν (= ἀνά) **τε μάχην**: *both through the battle*, etc. — **εὗρε**: notice the asyndeton for liveliness of narration. — **στῆ,** aor. indic. without augment. — **ἔπος τέ μιν ἀντίον ηὔδα**: *and in his presence addressed him a word*. μίν, obj. of ηὔδα; ἔπος, cogn. acc. — **ᾧ** (relates naturally to the principal object going before, i. e. τόξον), *in which*. — **ἐφες** (ἐπί, ἕς fr. ἵημι), *cast at*, etc. — **ὅδε,** *this* (here) may be rendered as adv. w. ὅστις, *the man who here*, etc. H. 678. — **εἰ μή...ἐστι**: closely connected in thought w. ἔφες, *cast*, etc....*unless he is some god*. — **ἱρῶν**: gen. of cause. Cf. εὐχωλῆς, ἑκατόμβης, 1, 65. — **ἔπι** = ἔπεστι. H. 102, a; G. § 23, 2. Cf. 1, 515, *and the wrath of a god towards* (any one) *is*, etc. — **πάντα,** adv. acc. — **ἐΐσκω,** cf. 3, 197. — **ἀσπ- γιγν-**: *knowing him by his shield and helmet with upright socket*, etc. — **οἶδ', οἶδα.** — **ὅγε,** sc. ἐστίν: *but if he* (*is*) *a man, whom*, etc. — **υἱός,** appos. w. ἀνήρ. — **τάδε,** adv. acc., *thus*. — **ἀθανάτων** limits **τὶς.** — **τούτου...ἔτραπεν ἄλλῃ**: *turned from him in another direction*. — **κιχήμενον** (κιχάνω): *hitting the mark*, i. e. *sure*; w. βέλος.

188–205. ἐφῆκα, ἐπί, ἵημι. — **μίν,** obj. of προϊάψειν, *that I should send him forward to*, etc. Cf. 1, 3. — **ἔμπης, κτέ.**: *I wholly failed to subdue him*. Some take ἔμπης here, and in 1, 562, as adversative, *yet*. — **κοτήεις**: *filled with anger* (*at me*). — **τῶν κε**: *which I might*, etc. — **πρωτοπαγεῖς νεοτευχέες**: nearly synonymous. Cf. ἀπριάτην, ἀνάποινον, 1, 99. — **πέπλοι,** cf. 2, 777. — **πέπτανται, πετάννυμι.** The covers were for the protection of the chariots from dust. — **ἑκάστῳ**: emphat. appos. w. σφίν, *and by each one of them*; lit. *by them each*. — **δίζυγες ἵπποι**: *horses yoked in pairs*, i. e. *spans of horses*. — **μάλα πολλά,** join w. ἐπέτελλε, *very earnestly, in his well-built mansion, charged me, as I was setting out*. — **ἐμβεβαῶτα** (ἐν, βαίνω) agrees w. μέ. — **Τρώεσσι.** Used here in an extended sense, so as to include the inhabitants of Zeleia, whom Pandarus led. — **οὐ πιθόμην,** i. e. he did not mount his horses and chariot. — **ἦ...ἦεν,** *truly it were far better*, sc. if I

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had obeyed. — **μοί,** ethical. dat., *to my sorrow.* — **ἀνδ. εἰλομένων**: in the Eng. order, render this clause after μή, *lest, while the men were shut up* (i. e. in the city of Troy, suffering a siege), *they* (the horses) *should lack,* etc. — **ἔδμεναι** (= ἐδέμεναι, ἔδειν), **ἔδω,** Att. ἐσθίω. — **λίπον,** sc. ἵππους. — **τά,** i. e. τόξα, subj. of ἔμελλον, neut. plur. w. plur. verb.

208 – 220. ἀτρεκές, adv., *I really caused blood to flow.* — **ἤγειρα,** sc. αὐτώ, the two chieftains. — **τῷ ῥα,** illative, *wherefore.* κακῇ αἴσῃ. Cf. 1, 418; dat. of manner, *under an evil fate.* — **ἤματι τῷ**: notice the emphatic position of τῷ, *on that day,* etc. — **Τρώεσσι**: cf. v. 200, Note. — **εἰ δέ κε, κτέ.**: for a similar const. cf. 2, 258 ff. — **τάμοι,** without ἄν, optat. of wishing, *may some foreign man sever from me my head.* — **ὀπηδεῖ,** subj. sc. τόξα. — **πάρος...πρίν**: cf. πρὶν...πρίν, 2, 348. — **νώ,** subj. of πειρηθῆναι; ἀνδρί depends on the comp. verb ἐπὶ.. ἐλθόντε, *until we two, having advanced against this man, with,* etc., *try* (*him*) *with arms.* ἀντιβίην repeats and strengthens the idea of ἐπί; unless, indeed, we take it, as Cr. and some others, to mean, ἀνὰ κράτος, *with all our might.*

221 – 228. οἷοι Τρώιοι ἵπποι: *what the horses of Tros are.* Τρώιοι here means, not *Trojan* in general, but *of Tros,* i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265–272. — **πεδίοιο...διωκέμεν ἠδὲ φέβεσθαι**: *to pursue and to retreat in the plain,* etc. μάλα w. κραιπνά. — **τώ** (sc. ἵππω), subj. of σαώσετον, *these will convey us also in safety to,* etc. — **Τυδεΐδῃ Διομ-**: dat. depending on the comp. ἐπὶ...ὀρέξῃ. Cf. πέμψαι ἐπ' Ἀτρεΐδῃ, 2, 6. H. 605; G. § 187. — **τόνδε**: *this one, him,* i. e. Diomed. δέδεξο (δέχομαι), pf. imper. — **ἐμοί**: dat.

230 – 242. τεώ, τεός. — **μᾶλλον...οἴσετον**: *they will better convey...under a customary driver.* Æneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — **μὴ...ματήσετον** (ματάω): elliptical. (I fear, if you do not take the reins) *lest they, affrighted, shall loiter, and refuse,* etc. The force of μή extends through vv. 235 and 236: *and lest...shall both slay us ourselves* (νῶι αὐτώ), etc. — **τέ'** = τεά. — **τόνδε**: cf. v. 228. — **ἐμμεμαῶτε**: notice the interchange of dual and plur. — **Τυδεΐδῃ**: cf. v. 225; also ἐπὶ σοί, v. 244. — **ἴδε,** Att. εἶδε.

243 – 250. κεχαρισμένε (χαρίζομαι, III. 2), vocative. — **ἐπὶ σοὶ...μάχεσθαι**: in Att. ἐπιμάχεσθαί σοι. Cf. v. 225, note and reference. — **ἶν'** (= ἶνα, fr. ἴς, ἰνός), obj. of ἔχοντας, which refers to ἄνδρε, acc. dual. — **Πάνδαρος,** sc. ἐστί. — **υἱός,** pred., *boasts that he is,* etc.: υἱὸς...ἐκγεγάμεν (pf. infin. ἐκγίγνομαι), *boasts that he has been born a son of,* etc. — **χαζώμεθ' ἐφ' ἵπ.**: *let us withdraw and mount,* etc. — **μηδέ μοι,** dat. of interest in looser relations, *and do not* (I ask it) *as a favor to me, rush thus,* etc.

252 – 264. μή τι...ἀγόρευε: lit. *do not at all talk tending towards fear* (or *flight*); or simpler, *do not exhort to fear.* σὲ πεισέμεν, sc. ἐμέ, *that you*

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will persuade me. — **οὐ...γενναῖον, κτέ.**: *it is not natural to me to fight giving way, nor*, etc. — **καὶ αὔτως**: *even thus, just as I am* (without a war-chariot). — **ἐᾷ**, synizesis. — **τούτω...ἄμφω**, obj. of ἀποίσετον (ἀπό, φέρω). — **εἴ γ' οὖν** (= γοῦν) **ἕτερός γε**: *if at least, one of the two;* note the accumulation of restrictive particles. — **κῦδος...κτεῖναι**: *the honor to slay both.* — **σὺ δὲ...ἐρυκακέειν** (infin. as imperat., fr. ἐρύκω), *do you restrain these* (*our*) *fleet steeds here.* Notice δέ in the apod. of a cond. sent. — **Αἰνείαο...ἵππων**: *rush forward mindful of the horses of Æneas.* ἵππων may depend grammatically either on ἐπαΐξαι, or on μεμνημένος. It belongs logically with both words. — **ἐκ δ' ἐλάσαι**: *and drive* (*them*), etc.

265-270. **τῆς...γενεῆς**, sc. εἰσίν: *for* (*they are*) *of that breed* (a pair) *of which wide-seeing Zeus gave*, etc. ἧς may depend, as partitive gen., on δῶχ' (= ἔδωκε). Some, however, understand it as the direct obj., attracted (contrary to Homeric usage) to gen. by anteced.; *which...Zeus gave*, etc. — **υἷος**, Epic gen. of υἱός. Notice the dif. in accent. — **οὕνεκα**, *because*, introduces the reason why Zeus gave of this particular breed to Tros. — **ὑπ' ἠῶ, κτέ.**: *under the morning-light and sun.* — **τῆς γενεῆς ἔκλεψεν** (κλέπτω), **κτέ.**: *from this breed, Anchises...stole, having put under them secretly the mares of*, etc. — **οἱ**, dat. w. ἐγένοντο. — **γενέθλη**, appos. w. ἕξ, *from these were produced for him six, as a stock*, etc. — **τοὺς μὲν...ἀτίταλλ'** (ἀτιτάλλω) ...**τὼ δέ, κτέ.**: *keeping four, he himself reared* (them)...*but he gave two*, etc. Notice δύο added to τώ (dual).

Vv. 274-351. — Death of Pandarus and wounding of Æneas and of Aphrodite.

275-289. **τὼ δέ**: *but these two*, i. e. Æneas and Pandarus. — **τόν**, i. e. Diomed. — **ὀιστός**: *arrow*, appos. w. βέλος, *missile*, subj. of δαμάσσατο. — **τύχωμι**: H. 361 D; G. § 122. (*Subj. and Opt.*) — **διαπρό**: usu. adv.; here takes the gen. (τῆς), *right on through this* (the shield), etc. — **τῷ δ' ἐπί**: cf. v. 101 ff. — **ἤμβροτες, ἁμαρτάνω.** — **πρίν γε...πρίν γ' ἤ**: notice the emphatic repetition. For the const., cf. H. 769; G. § 274. — **ἕτερον**: *one or the other* (*of you*), subj. of ἆσαι (ἄω, *to satiate*, w. acc. and gen.).

291-304. **ῥῖνα**: obj. of motion, or terminal acc. H. 551; G. § 162, *on the nose.* ἐπέρησεν, *it* (βέλος) *passed.* — **τοῦ** (Πανδάρου) **γλῶσσαν**: *his tongue;* πρυμνήν, partit. appos., *at the hindmost part*, i. e. *at the root.* — **ἀπὸ...τάμε, ἀποτέμνω.** — **ἐξεσύθη, ἐκσεύω.** — **λύθη** (= ἐλύθη), *departed.* — **ἀπόρουσε**: *rushed forward from* (*his chariot*). — **μή πώς οἱ** (dat. of interest): *lest in any way*, etc. — **ἀμφὶ αὐτῷ**: *around it*, i. e. *to defend it* (the dead body). — **πρ'σθε**, adv. As prep., it takes the gen.; **οἱ**, dat. of interest; *and in front, he held for its protection both his spear*, etc. — **τοῦγ' ἀντίος**: lit. *in front of it*, i. e. *to seize upon it* (the corpse). — **σμερδαλέα**, adv. — **χερμάδιον...μέγα ἔργον**, "*a rocky fragment...a mighty mass.*" D. — **φέροιεν**:

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notice the poten. optat. without ἄν. H. 722, c; G. § 224, Note. — **ὁ δέ... καὶ οἶος**: *but he...even alone* (emphat. posit.).

305-317. **τῷ**: dat. of instrument, *with this.* — **ἔνθα τε...δέ τε**: Epic use of τέ. — **πρὸς** (adv.) **δέ**: *and in addition.* — **ὦσε** (ὠθέω) **ἀπό** = ἀπῶσε. — **ἐριπών, ἐρείπω.** — **γαίης** depends on **ἐρείσατο** (ἐρείδω): *leaned with*, etc., *on the ground.* H. 574; G. § 170. — **ἀμφὶ...ἐκάλυψεν** = ἀμφεκάλυψεν, *enveloped.* — **καί νύ κεν ἀπόλοιτο...εἰ μὴ νόησε**: for this unusual const., see H. 750 (end); G. § 227. — **ἑὸν.. υἱόν**: *her dear son.* — **ἐχεύατο, χέω**: *she threw her white arms.* — **πρόσθε δέ**: cf. v. 300, note. — **οἱ...ἐκάλυψεν**: *she wrapped a fold of...around him, to be* (ἔμεν = εἶναι), etc. — **θυμόν,** obj. of the comp. verb ἐκ...ἕλοιτο (ἐξαιρέω).

319-333. **οὐδ᾽...ἐλήθετο** (λανθάνω)...ἅς: *did not forget those injunctions, which*, etc. Notice the unusual position of τάων = τῶν; also, that ἅς is not attracted to the case of the anteced. — V. 323, *rushing forward, he drove the...of Æneas from*, etc. — **δῶκε**, sc. ἵππους. — **περί**: *superior to, above all his companions;* ὁμηλικίης; the abstract may be rendered as concrete. Cf. 3, 175. — **ὅτι...ἤδη**: lit. *because he* (Deïpylus) *knew in mind things suited to him* (Sthenelus); i. e. *because he was like-minded with himself.* — **ἐλαυνέμεν**: infin. of purpose; depends on δῶκε, *gave* (*them*)...*to drive to*, etc. — **ὅ γ᾽ ἥρως,** i. e. Sthenelus. — **ὧν**: *his own*, fr. ὅς, possess. pron. — **μέθεπε** (μεθέπω), with two accus.; the only instance of this const., *he drove his strong-hoofed horses after* (i. e. *to overtake*) *Tydīdes.* — **ὁ δέ,** *Tydides.* — **θεός,** pred., *that she was an unwarlike goddess.* — **θεάων τάων,** cf. τάων, v. 320, note, *and not of those goddesses, who*, etc. — **κάτα**: notice the anastrophe.

334-351. **ἐκίχανε...ὀπάζων** (intrans.), *pressing on, he overtook* (her). — **ἐπορεξάμενος** (ἐπορέγω) and **μετάλμενος** (μεθάλλομαι) add much to the liveliness of the description, *reaching forward, leaping in the pursuit, he wounded*, etc. ἄκρην...χεῖρα...ἀβληχρήν (emphat. position), *the extreme part of her delicate hand.* — **χροός** (gen.) depends on **ἀντί** in compos. w. ἐτόρησεν (τορέω). — **πρυμνόν** (subst.) **κτέ.** added to describe more exactly ἄκρην (above); connect w. ἀντετόρησεν, bored *into the flesh, through*, etc., *above the hind part* (i. e. *the top*) *of the palm.* This whole passage is noteworthy, as indicating the ideas of the early Greeks respecting the bodies of the gods and goddesses. — **κάββαλεν** = κατέβαλεν. — **μετὰ χερσίν**: *in his arms*, denotes situation, not means or instrument; ἐρύσσατο, Lex. ἐρύω. H. ἐρύομαι. — **τῇ** (i. e. Cypris = Aphrodite), depends on **ἐπὶ...ἄυσε** as comp. verb. — **ἦ οὐχ,** synizesis. *Is it not enough that you*, etc. — **καὶ...πύθεαι**: *even if you shall hear of* (*it*) *elsewhere*, i. e. away from the battle-field.

Vv. 352-430. — Flight of Aphrodīte and her reception on Olympus.

354-374. **μελαίνετο...καλόν**: *she grew black in her beautiful complexion.* — **μάχης ἐπ᾽ ἀριστερά**: *upon the left of the battle;* on the bank of the

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Scamander, v. 36; hence, on the left of the Achæans. — **ἠέρι**: *and in a mist lay his spear*, etc. — **ἐριποῦσα, ἐρείπω**, II. — **κασιγνήτοιο** w. *ἵππους*: *asked for the horses, with golden frontlets, of her dear brother.* So Am., F., revised by Franke. — **κόμισαί** (*κομίζω*) **τέ με**: *both raise me up*, etc. — **ἕλκος**: cogn. acc. w. *ἄχθ.* — **ὅ με...οὔτασεν**: *which a mortal man inflicted on me; ὅ*, cogn. acc., *μέ*, direct obj. — **ἀκηχεμένη**, Lex. *ἀχέω* (Eng. *ache*). — **μάστιξεν**, sc. *ἵππους*; *ἐλάαν* (*ἐλαύνω*, poet. *ἐλάω*), infin. of purpose. — **πετέσθην, πέτομαι.** — **παρὰ...βάλεν**, sc. *ἵπποις*. — **Διώνης**, gen. — V. 372, cf. 1, 361. — **ἔρεξε** w. two acc.: cf. 2, 195; 3, 351. — **Οὐρανιώνων**, gen. pl., limits *τίς*. — **ῥέζουσαν** agrees w. **σέ**: *as though you were openly* (*ἐνωπῇ*), hence, *without shame, doing*, etc.

375-384. **φιλομμειδής**: a standing epithet, used without regard to the connection, like many other epithets in Homer. — **οὖτα**: notice the quantity of the ultima and the accent; 2d aor., 3d sing. — V. 382, cf. 1, 586. — **πολλοί, κτέ.**: *for many of us,...have suffered from men, in bringing grievous pains on one another.* Diomed was incited by Athena (cf. v. 405) to wound Aphrodīte. Hence, in general, the idea that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385-394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals: the familiar principle, solamen miseris socios habuisse malorum. — **τλῆ** = *ἔτλη*. — **μίν**, obj. of *δῆσαν*. — **καὶ...ἀπόλοιτο...εἰ μὴ...ἐξήγγειλεν**: for the const. cf. vv. 311, 312, note. — **εἰ μὴ μητρυιή**: *had not their stepmother*, etc. *ἐδάμνα, δαμνάω* = *δαμάω*. This story is considered allegorical. The binding of Ares was the cessation of war. — **παῖς Ἀμφιτρύωνος**: *son of Amphitryon*, i. e. Hercules. — **καί μιν**: *her also;* implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395-400. **ἐν τοῖσι**: *among these* (the gods who had suffered from mortals), *mighty Hades*, etc. — **ωὑτὸς** (= *ὁ αὐτὸς*). So F., Düntz., et al. (H. 68 D, end); Am. writes *ωὑτός* (G. § 11, Note 1): *the same man*, i. e. *παῖς Ἀμφιτρύονος*. Amphitryon was his stepfather, according to the myth. — **ἐν νεκύεσσι** is usu. joined w. *βαλών*, *having cast him* (*and left him*) *among the dead at Pylus.* Am. has *ἐν πύλῳ*, *at the gate*, i. e. at the gate of the underworld, when he (Hercules) brought Cerberus to the upper-world, at the command of Eurystheus. Düntz. understands the passage in the same way. — **ὀδύνῃσιν ἔδωκεν**: *gave* (*him*), or *abandoned* (*him*) *to his pains.* — **πεπαρμένος, πείρω.** — **ὤμῳ ἔνι...ἠλήλατο** (*ἐλαύνω*): force of the const.? Cf. note on *ἐν νεκύεσσι*. — **κῆδε** (*κήδω*), subj.? *ὀιστός*.

401-409. **τῷ**: *for him*, dat. of inter. — **ἐπὶ...πάσσων**: *applying;* cf. 4, 218. — **ἠκέσατο** (*ἀκέομαι*): *healed* (*him*). — **ἐτέτυκτο** (*τυγχάνω*): *he had been hit.* — **σχέτ., ὄβριμ.**, sc. *ἦν*: *was he* (Hercules). — **ἔκηδε**, cf. *κῆδε*, v.

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400. — **ἐπὶ...ἀνῆκε** (ἐπανίημι): *let this one loose upon thee, set this one upon thee.* — **νήπιος,** sc. ἐστί: *foolish one that he is.* — **ὅττι...δηναιός,** sc. ἐστί: *that not very long-lived is he, who,* etc. — **ἐλθόντα** (agrees w. μίν, obj. of παππάζουσιν): *when he has come,* etc. The expression, alluding to the most touching feature of the warrior's return, implies that such a man (ὅς ἀθανάτοισι μάχηται) does not return from war. Notice the expressive word παππάζουσιν.

410–430. **τῷ**: illative. — **φραζέσθω μή**: *let Tydīdes consider that,* or *beware lest.* — **μὴ...'Αδραστίνη, κτέ.**: *lest Ægialia, the prudent Adrastīne, mourning long, may wake from sleep,* etc. 'Αδραστίνη, daughter of Adrastus, and wife of Diomed, a younger sister of Diomed's own mother. — **κουρίδιον...πόσιν**: *regretting, yearning for her wedded husband* (i. e. for Diomed slain in battle). — **ἄλοχος**: explanatory appos. w. Αἰγιάλεια. — **ἀμφοτέρῃσιν,** sc. χερσίν, which is readily suggested by the connection, *with both hands;* ἰχῶ (st. ἰχῶρα, nom. ἰχώρ), obj. of ὀμόργνυ. — **τοῖσι**: *among them.* (*unter ihnen,* Am.; *für sie,* F.) — **ἦ μάλα δή**: spoken with biting sarcasm; ἀνιεῖσα (ἀνίημι), *while inciting;* σπέσθαι, ἕπομαι; τούς, relat., *whom;* καρρέζουσα (= καταρέζουσα), *while caressing;* καταμύξατο, καταμύσσω. — **ταῦτα,** i. e. πολεμήϊα ἔργα.

Vv. 431–469. — Diomed attacks Apollo and is repulsed. Rescue of Æneas. Apollo rouses Ares against Diomed.

433–442. **γιγνώσκων ὅ** (cf. 1, 120): *though he knew that,* etc. — **ἀπὸ... δῦσαι, ἀποδύω.** — **ἐπόρουσε** (v. 436), sc. Αἰνείᾳ. — **ἐστυφέλιξε, στυφελίζω**: ἀσπίδα (i. e. of Diomed). He smote the shield of Diomed to drive him back from Æneas. — **ἐπέσσυτο** (ἐπί, σεύω)...**ἶσος**: *he* (i. e. Diomed) *rushed on like a god;* δέ in apodosis, not rendered. — **φράζεο...χάζεο.** Note the play on the words. — **μηδὲ..φρονέειν**: lit. *nor consent to entertain thoughts on an equality with the gods;* i. e. *nor consent to think yourself equal with the gods.* — **φῦλον,** sc. ἐστί; χαμαὶ...ἀνθ.: *and of men who walk on the earth.*

446–468. **ὅθι οἱ,** i. e. 'Απόλλωνι; ἐτέτυκτο, τεύχω. — **τόν,** obj. of ἀκέοντο and κύδαινον (*honored* by investing him with beauty and by imparting strength to him). — **εἴδωλον**: *a phantom.* — **δήουν**: *cleft, broke.* — **βοείας,** subst.: ἀσπίδας...λαισήϊα, appos., *their ox-hides, rounded shields and winged targets.* So Am., F. Others take βοείας as adj. — V. 455, cf. v. 31. — **οὐκ ἂν δὴ... ἐρύσαιο, κτέ.**: a comm. form of question; cf. v. 32, *would you not,* etc., or, in an Eng. idiom, *will you not draw from the battle,* etc. — **σχεδὸν οὔτασε** (*standing*) *close by, wounded,* etc. — **χεῖρα**: partit. appos. w. Κύπριδα. — — **καρπῷ**: Lex. καρπός (B). — **ἐς τί ἔτι**: lit. *to what longer,* i. e. *how long,* etc.? — **'Αχαιοῖς,** w. κτείνεσθαι, as dat. of agent, *to be slain by,* etc. — **εἰς ὅ κεν**: cf. 2, 332. — **κεῖται**: *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him.

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Vv. 470–518. — Hector and Sarpedon, Ares and the restored Æneas, appear on the scene.

472–486. **οἴχεται** : what tense in form and what in meaning? See Lex. — **φῆς** : impf. The pres. is φής; *you used to affirm that you alone*, etc. — **τῶν** w. οὔ τινα. — **οἵπερ...ἔνειμεν** (ἐν, εἰμέν = ἐσμέν) : *we, who are allies among* (*you*). — **Ξάνθῳ** : not the same as the Xanthus in the Troad. — **κὰδ** (= κατὰ) **δέ** : *and* (*I left*) *behind*, etc. — **τά τ', κτέ.** : *which, whoever is needy, longs for;* denoting the abundance of his possessions. — **ἀλλὰ καὶ ὧς** : *but even thus*, i. e. though my treasures are not here, but far away in Lycia. — **ἀνδρί** : *with a man*, i. e. any man of the enemy who falls in my way. — **ἀτὰρ...οἷον** : *and yet* (though I am willing thus to expose my life) *I have nothing* (lit. *there is nothing to me*) *here, such as*, etc. φέροιεν spoken of things, which they might carry away; ἄγοιεν, of animals, which they might lead away. — **ἀτὰρ οὐδὲ, κτέ.** intensifies the foregoing statement: *thou standest still, nay more, thou dost not even exhort*, etc. ὤρεσσιν fr. ὦρ = ὄαρ.

487–492. **μὴ...γένησθε** : cf. 1, 26; 2, 195; ἁλόντε (ἁλίσκομαι) : *taken, caught;* Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above : *beware lest in any way you and the rest of the people* (τύνη καὶ ἄλλοι λαοί) *become*, etc. πανάγρου, adj. — **οἱ δέ** : *and they*, i. e. ἄνδρες δυσμενέες; ὑμήν, fr. ὑμός, ή, όν. — **σοί**, dat. w. μέλειν. — **ἐχέμεν** depends on **λισσομένῳ**, and is here intrans., *entreating the leaders of...to hold out.* ἀποθέσθαι, sc. χρή σε, *and it is necessary that you put away* (i. e. *refute*) *the sharp* (lit. *strong*) *reproof* (which you have just received from me, and to do this by the exhibition of valiant deeds).

493–505. **δάκε, δάκνω** : Ἕκτορι, dat. of interest in looser relations. — V. 494, cf. 4, 419. — **οἱ δέ** : the Trojans; ἐλελίχθησαν, ἐλελίζω. — **ἀλωάς**, called ἱεράς, because *sacred* to Demeter. — **λικμώντων** (λικμάω), gen. abs. w. ἀνδρῶν. — **κρίνῃ** : in its primary sense, *to separate*. — **ἐπειγ. ἀνέμων** : *while the winds hasten* (the work, i. e. the separation of corn and chaff). — **αἱ...ἀχυρμιαί** : the point of the comparison is here; *and the chaff-heaps grow white.* — **ὅν**, obj. of ἐπέπληγον (reduplicated aor. of πλήσσω). — **δι' αὐτῶν** : *through them*, i. e. *through their ranks.* — **πόδες ἵππων** : *the feet of the* (*Trojan*) *horses;* ἂψ ἐπιμισγ., *mingling again* (in the battle). — **ὑπό, ἔστρεφον** : ὑποστρέφω. — **ἡνιοχῆες** : *the* (*Trojan*) *drivers.*

506–518. **οἱ δέ** : *and they* (the Trojans); μένος...φέρον, *bore their stout hands* (lit. *strength of hands*) *straight against* (the foe). — **ἀμφὶ...ἐκάλυψε** : *spread* (*a veil of*) *night around; μάχῃ...ἀρήγων, aiding in battle.* Cf. 1, 521. — **τοῦ...Φοίβου, κτέ.** : cf. ἡ...γυνή, 1, 348, note; ἐκραίαινεν, κραίνω. — **ἴδε** (sc. Ἀπόλλων)...**οἰχομένην.** It appears from 418 that she had returned

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to Olympus ; but the time of her departure from the battle is nowhere mentioned ; ἀρηγών, subst. distinguished by the accent fr. ἀρήγων particip., v. 507. — **Αὐτός**: *he himself*, i. e. Apollo. — **μεθίστατο** : *stood in the midst of.* — **μετάλλησαν, μεταλλάω.** — **οὐ...ἔα** (= εἴα, fr. ἐάω) : *did not allow them* (to make inquiries). — **ἀργυρότοξος**, here used as subst., cf. **1**, 37, *the god of the silver bow.* — **Ἔρις...μεμαυῖα**, cf. 4, 440.

Vv. 519 – 589. — The Achæans stand their ground. Agamemnon, after exhorting the army, steps forward to meet Æneas. The latter flees before Menelaus and Antilŏchus.

519 – 540. **Τοὺς...Δαναούς** (cf. Φοίβου, v. 508), obj. of ὤτρυνον. — **ὄφρα**, temporal: *when sleeps the force of*, etc. ἀέντες, ἄημι. — V. 527, 528. Notice that Diomed has receded to the background. — **ἄλκιμον...ἕλεσθε** : a rare expression, *take to yourselves a strong heart.* — **ἀλλήλ. αἰδεῖσθαι, κτέ.**: *respect one another*, etc., so as not to bring disgrace on one another by cowardice. — **σόοι**, sc. εἰσίν. — **πέφανται** (Lex. ΦΕΝΩ ; stem φεν- or φα-), pres. in meaning. — **ὁμῶς** (distinguish from ὅμως, *yet, still*) ; *equally with*, etc. — **ἔσκε, εἰμί** : iterative ending. — **θοὸς...μάχεσθαι** : *swift to fight*, etc. — **ἡ δέ** : *and this* (the shield). — **ἔρυτο**, Lex. ἐρύω, III. — **ἐν...ἔλασσεν** : *but he* (Agam.) *drove* (*it*) *through*, etc., *into*, etc. Force of ἐν w. a verb of motion ? — **δούπησεν πεσών**, sc. Δηικόων.

544 – 560. **ἀφνειὸς βιότοιο** : *rich in the means of subsistence.* Cf. *dives opum*, Æn. 1, 14. — **ὅς** relates to **Ἀλφειοῦ.** — **ἄνακτα** w. the dat. (after the analogy of ἀνάσσω), *a ruler of many men.* — **εὖ εἰδότε**, cf. v. 11. — **τιμήν**, obj. of ἀρνυμένω. Cf. 1, 159. — **Ἀτρεΐδῃς.** Notice the ι subscript. dat. pl. — **τέλος θανάτοιο**, cf. 3, 309. — **τώ γε** (demonst.) : *as two lions yonder on the tops*, etc. ἐτραφέτην (τρέφω), gnomic aor. — **ὄφρα, κτέ.**: *until they two themselves also* (i. e. the young lions). — **κατέκταθεν** (κατακτείνω) : gnomic aor. — **τοίω τώ** : *thus these two*, lit. *such these two.* — **καππεσέτην** (καταπίπτω) = κατεπεσέτην.

563 – 575. **τοῦ** limits **μένος**, obj. of ὤτρυνεν, *roused his courage* ; τὰ...ἵνα, *with the intent, that*, etc. ; lit. *meditating these things, in order that.* — **περὶ ...δίε** (περιδίω) : *greatly feared for the*, etc. — **πάθοι...ἀποσφήλειε**, subj.? sc. ποιμὴν λαῶν. — **μέγα, κτέ.**: *and should lead them greatly astray from their labor ;* or more freely, *and should deprive them of the fruits of their toil.* If Menelaus should fall in battle, the chief end of the war — the restoration of Helen to Menelaus — would be impracticable, and hence their labor would be lost. — V. 568. **τώ** (Menelaus and Æneas), subj. of ἐχέτην. — V. 573. **οἱ δέ** : Menelaus and Antilochus. — **νεκρούς**, *the dead bodies*, and **τὼ δειλώ** (obj. of βαλέτην), *the two unfortunate men*, both refer to the sons of Diocles (v. 548), just slain by Æneas. — **αὐτὼ δὲ στρεφθέντε...μα-**

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χέσθην: *but they themselves* (i. e. Menelaus and Antilochus) *turning fought*, etc.

578–589. **τόν**, obj. of *νύξε* (*νύσσω*) *ἑσταότα*: *him, while standing.* — **ὑπέστρεφε**: when he saw the fate of his master, he turned to flee. — **ἀγκῶνα**: without *κατά* (cf. v. 579): *having hit* (*him*) *on the midst of the elbow.* — **λεύκ' ἐλέφαντι**: *white with ivory*, i. e. being in some way ornamented, probably studded, with ivory. — **ἤλασε κόρσην**: cf. v. 80, *smote* (*him*) *on the temple.* — **δηθὰ μάλα**: *a very long time*, i. e. very long for so strange a posture, as he was standing on his head. — **τύχε, κτέ.**: *for he struck in deep sand.* — **ὄφρα**: *until*, connect w. *ἑστήκει*. — **πλήξαντε...βάλον**: *having struck* (him) *cast* (him), etc. — **τούς**: *these*, i. e. the horses.

Vv. 590–710. — Exploits of Hector, of Diomed, and of Ajax. Sarpēdon and Tlepolĕmus meet in conflict, and the latter falls. Odysseus slays many of the Lycians. Hector with Ares comes to their aid, and slays many of the retreating Achæans.

590–606. **Τοὺς δέ**: Menelaus and Antilochus. — **κεκληγώς, κλάζω.** — **Ἐνυώ**: cf. 333. — **ἐνώμα, νωμάω**: cf. 3, 218. — **ἄλλοτε μὲν...ἄλλοτε** (notice the omission of *δέ* here): *now in front of, now behind*, etc. — **Τόν**: *this one, him*, i. e. Ares. Recollect that Athena had given him the power of recognizing the gods (v. 127). — **ἀπάλαμνος...στήῃ**: *stands helpless.* — **ἀνά τ' ἔδραμε** (*ἀνατρέχω*): gnomic aor., *and he retreats back.* — **οἷον δή**: *how now*, or *why now do we wonder that the divine Hector is*, etc. — **τῷ... πάρα** (notice the anastrophe): *always by his side is*, etc. — **καὶ νῦν οἱ πάρα κεῖνος**: *and now by his side* (*is*) *yonder Ares.* — **πρὸς...αἰέν**: *always turned towards the Trojans*, i. e. *with your faces always towards the Trojans.* *μενεαινέμεν*, infin. as imperat., *nor desire*, etc.

613–627. **πολυκτήμων πολυλήιος**: *with many possessions, many cornfields.* Two synonymous words to emphasize the thought. Often so in Hom. — **ἐπικουρήσοντα** (agrees w. *ἕ* (enclit.), obj. of *ἦγε*) **μετά, κτέ.**: lit. *to render assistance after*, i. e. *to render assistance as a follower of Priam*, etc. — **ἐπὶ...ἔχευαν** (*χέω*): *poured upon* (*him*, i. e. upon Ajax). — **σάκος... πολλά**: *and his shield received many* (sc. *δούρατα*). — **προσβάς** (*πρός, βαίνω*): *stepping upon* (*him*). — **ἄλλα**: adv. acc., *nor longer besides* (i. e. besides the act of drawing out his own spear from the body) *was he able*, etc. — **ἀμφίβασιν κρατ.**: *the powerful advance round about* (*him*) *of the*, etc. — 625 = 4, 534. — 627 = 5, 84.

630–646. V. 630 = 3, 15. — **τίς τοι, κτέ.**: *what necessity* (*is there*) *to thee a man unskilled in battle being here to tremble?* i. e. *to stay here and tremble?* — **πολλὸν...ἐπιδεύεαι**: *you fall far short of*, etc. — **ἐπὶ** w. gen. of person, *in the time of, among.* — **ἀλλοῖόν τινα, κτέ.**: *another sort of man*,

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do they say, was the mighty Hercules (lit. *the Herculean might*). — **ἐξ οἴῃς** (notice the breathing and the ι subscript) **κτέ.**: *with only six ships*, etc. — **ἀνδράσι παυροτέροισιν**: *with fewer men* (i. e. fewer than you brought hither. So Am., F. Others render it, *with very few men*). — **κακὸς θυμός,** sc. *ἐστίν*. — **οὐδ' εἰ...ἐσσι**: *not even if you are*, etc. This does not quite agree with the preceding, and the whole verse (645), as Düntz. observes, might well be spared. — **ἀλλ'...περήσειν**: *but that you will pass*, etc.

648–662. **κεῖνος**: *that one, he*, i. e. Hercules. — **ἀφραδίῃσιν**: dat. of manner or cause, w. *ἀπώλεσεν*. — **εὖ ἔρξαντα**: *having performed a service*, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. — **σοὶ...τεύξεσθαι**: *will happen to thee, will come upon thee*. — **δαμέντα,** sc. *σέ*: *and that you subdued...will give*, etc.; *ψυχήν*, same const. w. *εὖχος*, obj. of *δώσειν*. — **κλυτοπώλῳ**: *having famous steeds* (with which he carries away men on his chariot to the under-world). — **κατ' ὀφθαλμῶν**: lit. *down over his eyes*; freely rendered, *gloomy night falling over his eyes enveloped him*. — **βεβλήκειν,** 3d pers. w. movable *ν*; cf. *ᾔσκειν*, 3, 388; *μαιμώωσα* (*μαιμάω*), *rushing*; *ἐγχριμφθεῖσα*, *ἐγχρίμπτω*. — **πατήρ**: *the father* of Sarpedon, i. e. Zeus. Cf. v. 635.

665–670. **ἑλκόμενον**: *being dragged along*, agrees w. *δόρυ*, subj. of *βάρυνε*. — **τό** is explained by *ἐξερύσαι*, *no one considered, nor bethought himself of this, to draw out*, etc. — **ἐπιβαίη**: *that he might step forward.* Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — **σπευδόντων,** sc. *αὐτῶν*, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, *because they were in haste*. — **ἀμφιέποντες**: this particip. may often be rendered as adv., *for they were busily occupied with such toil*. — **νόησε**: *perceived* (*it*, — the fact that Tlepolemus was being carried from the field). — **ἔχων**: particip. denoting manner, *with*, etc.

670–683. **μερμήριξε...ἢ...ἤ**: cf. 1, 189. — **προτέρω**: adv. cf. 3, 400, *whether* (*rushing*) *forwards he should pursue*, etc. — **ὅγε**: a "common repetition in the Epic style" (Cr.), with no special emphasis on *ὅγε*. Cf. 1, 190. — **τῶν πλεόνων Λυκίων**: *of the multitude of the Lycians.* Cf. *κατὰ πληθὺν Λυκίων*, v. 676. — **οὐδ'...ἦεν**: *but it was not fated*, etc., *ἀποκτάμεν*, *ἀποκτείνω*. — **τῷ...τράπε θυμόν**: lit. *turned the mind in respect to him* (*τῷ*, dat. of interest); freely rendered, *turned his mind among*, etc. — **κὲ...κτάνε ...εἰ μή, κτέ.**: supposition contrary to reality, *would have slain, unless*, etc. — **χάρη...οἱ προσιόντι**: *rejoiced at his coming.*

684–694. **μή, κτέ.**: *suffer me not to lie a prey*, etc.; *ἐπάμυνον*, imperat., *ἐπαμύνω*. — **λίποι**: a wish, *then may life even leave me*, etc. Unhappy as this lot — to die in a foreign city — might be, it was far preferable to falling into the hands of the enemy. — **εὐφρανέειν** (*εὐφραίνω*) depends on *ἔμελλον*. — **πολέων** (*πολύς*): notice the accent distinguishing it from *πόλεων* (fr. *πόλις*).

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ἀπό, w. ἕλοιτο, *that he might take away*, etc. — **εἶσαν...φηγῷ**: *placed...under the beautiful oak of*, etc. This was on the way to the city, not far from the Scæan gate. — **θύραζε**: L. & S. *θύραζε*, **2**: repeats and strengthens the idea of ἐκ.

696–710. **τὸν...ψυχή** is not spoken here of death, but simply of fainting. — **ἀμπνύνθη, ἀναπνέω.** — Connect **περί** w. **ἐπιπνείουσα**: *breathing upon* (*him*) *round about; θυμόν*, obj. of *ζώγρει*, *revived*, etc., κακῶς κεκαφηότα (Lex. κεκαφηώς), *hard panting* or *gasping*. — **ἐπί** w. gen. *towards.* — **ἀντεφέροντο μάχῃ**: lit. *were borne against* (the Trojans) *in battle.* — **ἐπί** (v. 705): adv., *in addition, besides.* — **μέγα...μεμηλώς** (*μέλω*): *having great care for wealth.* — **κεκλιμένος** (*κλίνω*): lit. *inclined*, i. e. *dwelling on the Cephisian lake.* — **πίονα,** Lex. *πίων*, II. — **δῆμον**: *country, district.* The meaning is made plain by the adj.

Vv. 711–791. — Hera and Athena, with the consent of Zeus, descend to the battle-field. Hera exhorts the Achæans.

711–723. **Τοὺς δέ,** i. e. Hector and Ares. — **'Αργείους,** obj. of ὀλέκοντας. — V. 714, cf. 2, 157. — **τὸν...ὑπέστημεν**: *we promised that word, we made that promise.* The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέρσαντα, *that he having sacked.* — **καὶ νῶι μεδώμεθα**: *let us also bethink ourselves of*, etc. — **ἐποιχομένη...ἔντυεν** (*ἐντύνω*): *went and got ready.* — **ἀμφ'...βάλε** nearly = θῆκε, but denotes greater despatch; lit. *quickly cast around the chariot*, i. e. *placed on the chariot.* This indicates a custom of removing the wheels when the chariot was not in use. — **ὀκτάκνημα** (adj.): *with eight spokes.* The usual number was but six. — **σιδ-...ἀμφίς**: *around the steel axle*, — explanatory of ἀμφ' ὀχέεσσι. It appears from Schliemann's discoveries that iron or steel was almost as rare and costly as gold in Troy.

724–730. **τῶν**, sc. κύκλων, limits **ἴτυς**: *the imperishable felly of these* (*was*), etc. — **ὕπερθεν**: *above*, i. e. *on the outer side, around the felly* (*were*), etc. — **πλῆμναι**: *naves*, or, as we oftener say, *hubs; ἀμφοτέρωθεν*: *at both ends* (of the axle). — **δίφρος...ἐντέταται** (*ἐντείνω*): *the chariot-board* (D.) *was hung on*, etc.; lit. *has been hung;* representing it as something present to the mind of the poet. So also *εἰσί* above. — **δοιαὶ...ἄντυγές εἰσιν**: *two circular rims.* See Auten. sub ἄντυξ. — **τοῦ** (sc. *δίφρου*) **δ' ἐξ ...πέλεν**: *and from it extended*, etc. — **λέπαδνα**: *yoke-bands* (D.). — **ἐν... ἔβαλε** (*ἐμβάλλω*). Cf. note on ἀμφ'...βάλε, v. 722; *cast in it* (the yoke), *beautiful*, etc.

734–744. **πέπλον κατέχευεν**: *let fall*, etc.; lit. *poured her veil.* It was so light and airy (*ἑανόν*) that it fell in waves: hence the metaphor **κατέχευεν.** *πατρός* limits *οὔδει.* — **τεύχεσιν...θωρήσσετο**: *equipped herself with* (*his*)

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armor for, etc. — **ἐν δέ**: *and within* (*was*), etc. This need not be repeated in rendering v. 740. — V. 741, lit. *and within was a Gorgon head of a dread monster*, i. e. *the head of Gorgo, dread monster.* — **ἀμφίφαλον**: *with divided crest; τετραφάληρον, with fourfold crest.* (Auten.). Both words are rare, and the meaning is not very certain. Cf. L. & S. — **ἑκατὸν...ἀραρυῖαν**: *fitted to*, i. e. *sufficient to protect the armed men of*, etc.

746–763. **τῷ**: as relat., *with which;* so also *τοῖσίν τε* (= *τοῖς τε*), *with whom.* — **ἐπεμαίετο** (*ἐπιμαίομαι*), *touched.* — **μύκον, μυκάομαι.** — **τῇς** (= *ταῖς*), *to whom.* — **ἀνακλῖναι...ἐπιθεῖναι** depend on **ἐπιτέτραπται**: *to roll aside and to draw the dense cloud.* — **τῇ**, adv. explained by *δι' αὐτάων* (i. e. *πυλάων*): *here then, through them.* — **κεντ-** (deriv.?) **ἔχον ἵππους**: *they guided their excited steeds.* — Vv. 753, 754, cf. 1, 498, 499. — **Ζεῦ πάτερ**: the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — **οὐ νεμεσίζῃ**: a question, anticipating an affirmative answer; *are you not indignant*, etc. — **τάδε καρτερὰ ἔργα**: acc. of specif., *respecting these* or *for these violent deeds.* — **ὁσσάτιον** (= *ὅσον*) **κτέ.**: the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonst., *because he has destroyed so many and such*, etc. — **ἀνέντες** (*ἀνά, ἵημι*): *having let loose this "madman"* (D.); *θέμιστα*, acc. sing. — V. 762, cf. v. 421. — **αἴ κεν...ἀποδίωμαι** (*ἀπό, δίομαι*, see Lex. *δίω*, II.), *if having smitten...I shall drive in disgrace* (*λυγρῶς*), etc.

765–777. **ἄγρει** (*ἀγρέω*) **μάν** (= *μήν*), *On then!* — **ἔπορσον** (*ἐπί, ὄρνυμι*): aor. imperat., *rouse against him, set upon him.* — **ἑ** (refers to Ares), obj. of *πελάζειν* (Lex. B. trans. 1). — **ὅσσον, κτέ.** (v. 770), *as far as a man beholds* (*ἴδεν*, gnom. aor.) *the dim* (*distance*), etc.; *τόσσον, so far.* — **περὶ...ἔχευεν**: *poured around* (*them*) *a dense mist*, no doubt, to conceal them from the eyes of mortals. — **ἀνέτειλε, ἀνατέλλω**: *νέμεσθαι, to feed upon;* infin. denoting purpose. It appears from this verse that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778–791. **τρήρωσι...ὁμοῖαι**: *resembling in their steps* (*ἴθματα*) *timid wood-pigeons.* The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — **ἀμφὶ...εἰλόμενοι**: *drawn close around*, etc. — **λείουσι** = *λέουσι*, fr. *λέων.* — **συσὶ κάπροισιν**: cf. note on *αἰπόλοι ἄνδρες*, 2, 474. — **αὐδήσασχ'** (= *αὐδήσασκε*); *αὐδάω* with iterative ending; *τόσον...ὅσον, used to cry as loud as;* Stentor is mentioned only here in Hom. According to a later tradition, he was a warrior from Arcadia. From him has sprung the proverb "Stentorian lungs, Stentorian voice." — **Αἰδώς**: *Shame! Argives!* etc. — **κάκ' ἐλέγχεα**: cf. 2, 235; *εἶδος ἀγητοί*, cf. *εἶδος ἄριστε*, 3, 39. — **πρὸ...Δαρδανιάων**: *in front of the Dardanian gate;* probably the same as *the Scæan gate*, 3, 145. — **κοίλῃς ἐπὶ νηυσί**: *on the hollow ships;* a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

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Vv. 792–863. — Athena at first reproaches and then encourages Diomed. Mounts his chariot herself as driver. The two move against Ares and wound him.

793–807. **ἐπόρουσε** (*ἐπί, ὀρούω*): not in hostile sense here; *hastened towards.* — **ἕλκος ἀνα-**: *cooling the wound,* by raising the strap which passed over it; v. 798. — **τό μιν βάλε**: two accs. w. one verb; *τό,* cogn. acc.; *μίν,* direct obj., *which Pandarus with an arrow inflicted on him.* — **ὑπό**: of place, *under.* — **χεῖρα**: acc. of specif., freely rendered, *his hand grew weary.* — **ἂν** (= ἀνὰ) **δ' ἴσχων**: *and holding up.* — **ὀλίγον,** adv. *Surely Tydeus begat a son, little resembling him.* Nearly the same is said by Agam., 4, 400. — **δέμας**: acc. specif. — **καί ῥ' ὅτε, κτέ.**: subordinate clause. *αὐτὰρ ὁ... ἔχων,* 806, principal sentence, w. *αὐτάρ* (as often in Hom. w. *δέ*); v. 805 is parenthet. *Accordingly, even when I did not allow him to...when he went as a messenger...I exhorted him quietly to feast...but he...challenged,* etc. So F. punctuates and explains. Am. punctuates and explains differently. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809–824. **σοί** depends on **παρά** in comp. w. *ἵσταμαι*; *φυλάσσω,* sc. *σέ.* — **προφρονέως,** w. *κέλομαι.* Am., F. — **σεῦ** w. **γυῖα**: *your limbs.* — **ἔπειτα**: *after this, hereafter.* — **τῷ**: illative. — **σέων...ἐφετμέων**: by synizesis, pronounced in scanning, *σῶν...ἐφετμῶν*; *I still remember your injunctions.* Cf. v. 129 ff. — **εἴας** (*ἐάω*): 2d pers. sing. imperf. — **τοῖς ἄλλοις**: in distinction fr. Aphrodite. — **οὐτάμεν** (*οὐτάω*): aor. infin. depends on the idea suggested above in *ἐφετμέων,* (*you enjoined upon me*) *to wound,* etc. — **ἀλήμεναι** (*εἴλω*): aor. pass. infin. For the meaning, cf. *εἰλόμενοι,* v. 782. — **ἀνά** w. *μάχην*: does not suffer anastrophe.

826–834. **κεχαρισμένε, χαρίζω.** — **τόγε**: *as far as relates to this, or on this account, do not thou fear,* etc. Cf. *τό,* 3, 176. — **ἐπ'...ἔχε**: *direct... against,* etc. — **σχεδίην**: adv., *near at hand.* For the form, cf. *αὐτοσχεδίην, ἀντιβίην, λίην, ἄντην.* — **τυκτὸν** (*τεύχω*) **κακόν**: lit. *a made* or *completed evil,* i. e. *a perfect, an unmitigated evil.* — **ὅς, κτέ.** There is no other allusion to this in the Il. — **στεῦτο**: cf. 3, 83. — **τῶν δὲ λέλασται** (*λανθάνω*): *and has forgotten these things,* i. e. his assurances to Hera and Athena.

836–845. **χειρὶ...ἐρύσασα**: *having drawn* (*him*) *back with* (*her*) *hand*; *ὁ δέ, and he,* referring to the obj. of *ἐρύσασα,* i. e. Sthenelus. — **ἡ δὲ...ἐμμεμαυῖα θεά**: *and she, impetuous goddess.* — **ἄγεν**: *for it* (the axle) *bore,* etc. — V. 841 (cf. v. 829): *immediately she directed,* etc. Notice the asyndeton, denoting haste. — **ἤτοι ὁ μέν**: *he indeed,* i. e. Ares. — **δῦν'.. κυνέην**: *put on the helmet of Hades* (*the unseen one,* or *the invisible,* fr. *α* priv. and *ἰδεῖν, to see*). How Athena came by the helmet of Hades, just at this mo-

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ment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — **μή** : *in order that not*, or simply, *lest; μίν*, fem., *her.*

850-863. σχεδὸν...ἐπ'...ἰόντες : *almost on the point of rushing on one another.* εἶμι, in the indic. and particip., often fut. — **Ἄρης ..ὑπέρ** : *Ares reached beyond*, etc. ἵππων, *of the horses* (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — **τόγε** : *this*, i. e. the spear (ἔγχος) of Ares. — **ὑπὲκ δίφροιο** w. ἀιχθῆναι (ἀίσσω), *gave it a thrust so that it was sped in vain under*, etc. — **ἐπέρεισε** (ἐπερείδω), sc. ἔγχος. — **ζωννύσκετο** (ζώννυμι, w. iterative ending) **μίτρην** : lit. *where it was girt in respect to the belt*, i. e. *where the belt was girt.* — **τῇ** : adv., *there.* — **διὰ... ἔδαψεν**, Lex. διαδάπτω. — **ἐκ...σπάσεν** : has the same subj. as οὖτα, sc. Διομήδης. — **ὅσσον** : *as loud as.* ἐπίαχον, gnomic aor. — **τοὺς δὲ...'Αχαιοὺς, κτἑ.**: *these, the Achæans*, etc. — **ὑπό** : cf. 3, 34. — **τόσον**, correlat. w. ὅσσον, v. 860, *so loudly did Ares*, etc.

Vv. 864-909. — Ares returns to Olympus; enters a complaint before Zeus; is healed by Paiēon, the physician of the gods. Hera and Athena also return to Olympus.

864-876. οἵη...ἀήρ : *as the air appears black with clouds.* — **καύματος ἐξ** (notice the form of the prep. after its noun); *as a result of the heat*, or, more freely, *after a burning heat; ἀνέμοιο, κτέ.*, gen abs., *when*, etc. — **καρτερὰ ἔργα** : cf. v. 757. — **τετληότες εἰμέν** : a circumlocution for the pres. indic., which is not in use. Lex. ΤΛΑΩ : *we gods endure*, etc. — **σοὶ... μαχόμεσθα** : *with you do we all wrangle*, or *you do we all blame.* ἥ τε relates to κούρην (i. e. Athena).

878-887. ἐπιπείθονται, δεδμήμεσθα : notice the change of person. — **ἕκαστος** : in appos. w. the subj. of δεδ- (fr. δαμάω), *and we, each one, are subject to you.* — **ταύτην...προτιβάλλεαι** (προσβάλλω, in the mid., *to cast one's self against*, hence *to oppose*), *this* (*goddess*) *you do not oppose either*, etc. ἀνιεῖς, Lex. ἀνίημι, III. 2. — **ἐπεὶ...ἐγείναο** : *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884, cf. vv. 458, 459. — **ὑπήνεικαν** (ὑποφέρω) ...**πόδες** : an acknowledgment not very creditable to the god of war. — **κέ**, join w. ἔπασχον. The protasis is readily supplied by the mind; (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (αὐτοῦ, i. e. on the battle-field) *among*, etc. ἤ κε...ἔα (= ἦν, Att.), *or, though alive, should be*, etc. — **τυπῇσιν** : dat. cause or means.

889-898. ἀλλοπρόσαλλε : cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891, cf. 1, 176, 177. — **ἀάσχετον** = ἄσχετον : *intolerable.* — **τῷ** : illative. — **κείνης** limits **ἐννεσίῃσιν** (Lex. ἐνεσία). — V. 895. The sudden

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change in the tone of Zeus is occasioned by the recollection that Ares is his son. ἔχοντα, supplementary particip., *I will not endure that you much longer have*, etc. — **ἐμοὶ...μήτηρ** : *and your mother bore you to me.* — **τεῦ** (enclit.) = τινός ; γένευ = ἐγένου, *but if you had been born from any other of the gods*, etc. — **ἐνέρτερος Οὐραν-** : *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus. So the word οὐραν- is understood in this passage.

899–905. **ἀνώγειν** : plupf., 3d pers. w. movable ν ; cf. βεβλήκειν, v. 661 ; impf. in meaning. — Vv. 900, 901, cf. vv. 401, 402. — **ἐπειγόμενος συνέπηξεν** : lit. *hastening curdles*, i. e. *quickly curdles.* — **ὑγρὸν ἐόν** : *when it is a fluid;* opp. to συνέπηξεν. — **περιστρέφεται,** sc. γάλα ; κυκόωντι (κυκάω), dat. of agent ; *and it is stirred very rapidly by the one mixing* (*it*). — **ἕσσεν, ἕννυμι.**

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ILIAD VI.

Vv. 1–71. — The Achæans victorious.

1–11. οἰώθη: *was left alone*, i. e. was abandoned by the gods. Cf. 5, 907 ff. — **πολλά**: adv., *much*, *furiously*. — **ἔνθα καὶ ἔνθα...πεδίοιο**: gen. w. adv. of place, *here and there in the plain*. — **ἀλλήλων** depends on **ἰθυνομένων**: *while they aimed at one another*, etc. H. 574, c; G. § 171. — **πρῶτος**: *first* (*of all*), i. e. after the withdrawal of the gods. — **φόως** (φῶς, φάος)...**ἔθηκεν**: *brought* (lit. *placed*) *light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — **τέτυκτο** (τεύχω): *had been made*; or simply, *was*. — Vv. 9–11, cf. 4, 459–461.

14–19. ἀφνειὸς βιότοιο: cf. 5, 544, N. — **φιλέεσκεν** (φιλέω, iterat. ending): *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — **ὁδῷ ἔπι**: anastrophe. — **οἰκία** (ᾰ: οἶκία of declens. 1st has ᾱ), obj. of ναίων. — **οἱ**: dat. of interest w. ἤρκεσε, *averted from him* (lit. *for him*). — **ἄμφω...ἀπηύρα** (two accs. w. one vb.): *he* (i. e. Diomed) *took away from both*, etc. αὐτὸν...Καλ., appos. w. ἄμφω, *from him*, etc. — **γαῖαν ἐδύτην**: *entered the earth*; cf. δῦναι δόμον Ἄιδος εἴσω, 3, 322.

20–28. Εὐρύαλος: Euryălus, a companion of Diomed. — **βῆ μετά**: *he went in pursuit of*. — **νύμφη νηΐς**: *a naiad nymph*, i. e. a nymph dwelling in fountains. — **τέκ'** (= ἔτεκε)...**Βουκολ-**: *bore to*, etc. — **ποιμαίνων...μίγη** (= ἐμίγη, fr. μίγνυμι), sc. Βουκολίων; μίγη, κτέ.: *had intercourse* (*with the nymph*) *in love*, etc. Cf. 3, 445. — **Μηκιστηιάδης**: *the son of Mecisteus*, i. e. Euryălus.

32–50. ἐνήρατο, ἐναίρω. — **ναῖε**, sc. Ἔλατος. — **ἐυρρείταο, ἐυρρείτης** = εὐρείτης = εὐρεής. — **ἕλε** = εἷλε, αἱρέω. — **πεδίοιο**: gen. of place; *fleeing bewildered over the plain*. — **ἄξαντε, ἄγνυμι.** — **ἐν πρώτῳ ῥυμῷ**: *in the first* (*part of*), i. e. *in the forepart of the pole*. — **αὐτὼ μέν**, in contrast w. αὐτὸς δέ; *went themselves*, *went alone; but he himself*, i. e. Adrastus. — **ἀτυζφοβέοντο**: two synonymous words, to strengthen the expression, *were fleeing panic-stricken*. — **ἐξεκυλίσθη, ἐκκυλίω.** — **λαβὼν...γούνων**: cf. 1, 407, N. — **Ζώγρει** (ζωγρέω), imperat., sc. ἐμέ. — **ἐν...πατρός**, sc. δόμῳ: *in the house of*, etc.; a common ellipsis. — **χαλκός, κτέ.**: appos. w. κειμήλια. The abundance of gold, often finely wrought, is among the most surprising discoveries at Hissarlik (Troy) and at Mycenæ. Copper, nearly pure, was the

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most common metal. Bronze, of about 90 per cent. copper and 10 per cent. tin was comparatively rare, and used chiefly for armor. The observing student must have been struck with the fact that iron or steel (σίδηρος) is rarely mentioned. No traces of it, up to this time, have been found in old Mycenæ or in Hissarlik. Cf. Schl. Mycenæ; Gladstone's Preface, p. x. — **τῶν**, relat., limits **ἄποινα**: εἴ κεν πεπύθοιτο (πυνθάνομαι), *of which my father would give thee..., if he should learn that I* (*was*) *alive*, etc.

51-60. Cf. 2, 142; 3, 395. — **μίν**, obj. of δώσειν, *was about to give him*, etc. — **ἐπὶ νῆας...καταξέμεν** (fut. infin. denoting purpose): *to conduct* (*him*) *to*, etc. — **θέων**: θέω. Not to be confounded w. θεῶν, gen. pl. of θεός. — **Ὦ πέπον**: not in a good sense here. Cf. 2, 235. "*Soft-hearted Menelaus*" (D.). — **ἦ σοὶ** (dat. of interest), **κτέ.**: *surely, the best things have been done to you in your house by*, etc.; bitterly ironical. — **ὑπεκφύγοι**, optat. of wishing, without ἄν: *may no one of these*, etc. — **μηδ'** (v. 58), repeated and strengthened in v. 59: κοῦρον ἐόντα agrees with ὅντινα, and is thrown in to show more emphatically the sex of the unborn infant; ὅς is here demonst.; *and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may*, etc.

62-71. **αἴσιμα παρειπών**: *advising what was fitting*. So Cr., Seil., et al. Some, however, take it in the sense, *advising fatal* (*measures*). — **ὁ δέ**, i. e. Menelaus. χειρί, dat. of inst., *with his hand*. — **οὖτα** (οὐτάω), aor. The imperf. is οὔτα. Why? — **ὁ δέ** (v. 64), Adrastus: ἀνετράπετο, *fell backward*. — **ἐνάρων ἐπιβαλλόμενος**: lit. *casting himself upon*, etc.; i. e. *aiming at spoils*. — **ὡς**: final conj., *so that, in order that*; πλεῖστα, sc. ἔναρα. — **τὰ** (sc. ἔναρα)...**νεκροὺς...συλήσετε**: two accs. w. one verb.; *you will, undisturbed, strip these from the bodies that lie dead*, etc.

Vv. 72-118. — The soothsayer Helĕnus directs Æneas and Hector first to stay the flight of the Trojans, and then that Hector repair to the city to exhort the aged men and the matrons to offer vows and prayers.

73-85. **αὖτε**: *on the other hand*. — **κὲν...εἰσανέβησαν, εἰ μὴ...εἶπε**: suppos. contrary to reality; *would have gone up into Ilium* (*driven*) *by... subdued* (δαμέντες, δαμάζω) *by*, etc., *had not Helenus*, etc. — **πόνος**: *labor, toil* (of war). — **μάχεσθαι, φρονέειν**, depends on ἄριστοι, *best for every purpose, both to fight*, etc. — **στῆτ' αὐτοῦ**: *stand here*. — **πάντῃ ἐποιχόμενοι**: *going against* (*them*, i. e. the people), *resisting* (*them*) *at every point*. — **πρὶν...πεσέειν**: *before they, fleeing, again fall*, etc. πρίν w. infin.; γενέσθαι, same const. w. πεσέειν, *and become a rejoicing*, etc. — **ἐποτρύνητον**: 2d pers. dual, subjunc. — **ἡμεῖς**: *we*, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — **τειρόμενοι**, agrees w. ἡμεῖς, is concessive; μάλα and πέρ strengthen the assertion; *though very greatly oppressed*.

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86–96. Ἕκτορ: notice the prominence given to this word; *ἀτὰρ σύ*, antithetical to *ἡμεῖς μέν*. — **ἡ δέ**: subj. of *θεῖναι* (imperat. 3d pers.), *let her, assembling*, etc....*place*, etc.; *νηόν*, acc. as obj. of motion. In prose *εἰς* would regularly be expressed; *ἐν...ἄκρῃ*, *in the highest part of the city*, i. e. *in the acropolis*; *πέπλον*, obj. of *θεῖναι*; *ὅ* = *ὅς*, as often in Hom., *which seems to her to be*, etc. *οἷ...αὐτῇ*, *to her herself*; *ἐπὶ γούνασιν* is best rendered directly after *θεῖναι*, *let her...place on the knees of*, etc., *the robe*, etc. — **καί οἱ ὑποσχέσθαι**: also imperat., *and let her promise to sacrifice to her* (to the goddess); *ἤνις*, acc. plur., agrees w. *βοῦς*. — **αἴ κ' ἐλεήσῃ**: *if peradventure she will pity*, etc. — **ἀπόσχῃ, ἀπέχω**: *if she will avert from*, etc., *the son of*, etc.

99–118. ἐδείδιμεν: plupf. as impf. See Gram. *δέδοικα* or *δέδια*; *nor did we ever so fear*, etc. — **ὅδε**: *this one*, i. e. Diomed. — **τὶς**: the indef. pron. followed by *οἱ*, enclit.; hence, written together, *τίς οἱ*; *μένος*, acc. of specif. — Vv. 103–106, cf. 5, 494–497. — **φὰν** (= *ἔφασαν*)...**κατελθέμεν**, *and they affirmed that some one of the immortal* (*gods*) *had come down*, etc.; *ἐλέλιχθεν* = *ἐλελίχθησαν* (fr. *ἐλελίζω*). — **βείω** (= *βῶ*, fr. *βαίνω*), *that I may go*, etc. — **γέρουσιν...βουλευτῇσι**: attributive appos.; lit. *to the aged men counsellors*; i. e. *to the aged counsellors*; or, if the first word is understood, not of age, but of rank, *to the venerable counsellors*. — **ἀρήσασθαι, ὑποσχέσθαι** depend on *εἴπω*, *to pray to the gods*, etc. — **ἀμφί**, adv.; *μίν*, obj. and *δέρμα*, subj. of *τύπτε*; *σφυρά, αὐχένα*, partit. appos. w. *μίν*, *and at both extremities, the black shield* (lit. *hide*) *smote him on*, etc. **ἄντυξ**, appos. w. *δέρμα*, *the rim, which ran* (*around the*) *extreme* (*part of*), etc.

Vv. 119–236. — Glaucus and Diomed meet on the battle-field.

119–140. Notice **πάις** as synonym. w. *υἱός*. Cf. Xen. Anab. 1, 1, 1. — **ἐς μέσον ἀμφοτ.**: cf. 3, 77; *συνίτην*, *σύν*, *εἶμι*. — **ὅπωπα**, sc. *σέ*. — **ὅ τ'**: *because*, cf. 1, 244; *ἔμεινας* (*μένω*), trans., *thou hast awaited*, etc. — **δυστήνων, κτέ.**: *children of unfortunate* (*parents*) *meet*, etc.; "unfortunate" because they must soon mourn the death of their children; *μένει*, dat. fr. *μένος*; *ἀντιόωσιν*, *ἀντιάω*. — **τὶς**, appos. w. the subj. of *εἰλήλουθας*, sc. *σύ*. Notice the mixed const. H. 750; G. § 227. — **οὐδὲ γὰρ οὐδέ**: cf. 5, 22, note. — **σεῦε...Νυσήιον**, sc. *ὄρος*, *drove...down the sacred Nyseïan mount*. — **δύσεθ'** (= *ἐδύσετο* = *ἐδύσατο*)...**κατά**, *sunk beneath*, etc. — **δειδιότα**, sc. *αὐτόν* or *μίν*, obj. of *ὑπεδέξατο*, *received* (*him*), etc. — **τῷ...ὀδύσαντο** (*ὀδύσσομαι*): *were angry at him* (Lycurgus). — **ἐπεὶ...ἀπήχθετο**: *after*, or *since*, *he became odious to*, etc.

141–149. οὐδ' ἄν, κτέ.: *but I would not*, etc. — **οἳ...ἔδουσιν**: *who eat the fruit of the earth*, — a standing description of men, in distinction from the gods. — **ἆσσον ἴθ'** (= *ἴτε*), **ὥς, κτέ.**: *approach nearer, that*, etc. — **ὀλέθρου πείρατα**: *the limits of destruction*; cf. *τέλος θανάτοιο*, 3, 309. — **οἵη**...

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ἀνδρῶν: *as is the generation of leaves, such is that of men also.* Notice the use of δέ here, connecting a demonst. to a relat. clause; a rare usage, and not easily translated. — **τὰ μέν...ἄλλα δέ τε**: partitive appos. w. φύλλα; *(of) leaves, the wind scatters* (lit. *pours*) *one generation* (τὰ μέν τε) *on the ground, but the forest, blooming, puts forth others.* —**ἔαρος** limits **ὥρῃ**. — **φύει** (v. 149), intrans. here; usually trans. in the pres. and intrans. in the aor. and pf.

150-159. εἰ...δαήμεναι: conclusion omitted, but readily supplied by the mind; *but if you wish*, etc. (*I will rehearse to you the story*), *in order that*, etc. — **πολλοὶ...ἴσασιν**: *and many men do know it;* parenthetical. — **ἔστι**: notice the asyndeton; *there is*, etc. Ἐφύρη, the ancient name of Corinth. — **μυχῷ Ἄργεος**: *in the interior of Argos* (meaning here the whole of Peloponnesus, or, possibly, the whole of Greece). — **ὅ**: relat. pron., masc. = ὅς. — **Σίσυφος**, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in Odys. XI. 593 ff. as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense, —

> "Up the high hill he heaves the huge round stone,"

and that of Hom. describing the descent of the stone is equally good, —

> ...τότ' ἀποστρέψασκε κραταιὶς
> αὖτις· ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

Read the last line metrically. — **οἱ**, v. 157, *against him.* — **Προῖτος**, king of Tiryus, whither Bellerophon had fled for refuge: μήσατο, μήδομαι. — **ὅς**: *in that he.* H. 882; ἔλασσεν, sc. μίν, *drove* (*him*, i. e. Bellerophon). — **φέρτερος ἦεν**, sc. Προῖτος. — **Ἀργείων** limits and explains **δήμου.** — **ἐδάμασσεν**, sc. αὐτούς, *them*, i. e. the Argives.

160-170. τῷ, Bellerophon. — **ἐπεμήνατο, ἐπιμαίνομαι.** — **κρυπτ. φιλ. μιγήμεναι** (μίγνυμι): *to enjoy his love secretly.* — **φρονέοντα** agrees w. τόν, *she did not persuade him, purposing*, etc. — **Βελλεροφόντην**: defin. appos. w. τόν. — **τεθναίης**: optat. of wishing, *may you die.* — **ἢ κάκτανε, κατάκτανε** (κατακτείνω), *or do thou slay.* — **ἐθελούσῃ** agrees w. μ' = μοί: an instance of the elision of οι. Cf. 1, 170, σ' for σοί. — **οἷον ἄκουσεν**: *at what he heard*, or *in that he heard such a thing.* Cf. ὅς, v. 158, note. — **κτεῖναι**, sc. Βελλεροφόντην. — **σήματα λυγρά**: *baneful signs;* not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — **γράψας**: *having engraved.* Cf. 4, 139, ἐπέγραψε: ἐν πίνακι πτυκτῷ, *in a folded tablet.* Cf. Dic. Antiqq. art. Tabulæ. — **θυμοφ- πολλά**, sc. σήματα. — **ἠνώγειν**: 3d pers. sing. plupf. w. movable ν. Cf. 5, 899, N.

176-189. καὶ τότε, κτέ.: *then he both questioned him and demanded*, etc. — **ὅττι** = ὅ τι: indef. relat., *which* (*whatever it might be*) *he brought*, etc. — **Χίμαιραν**: proper name, *Chimæra;* in v. 181, as comm. noun. — **ἐκέλευσεν**, sc. μίν: *commanded* (*him*, i. e. Bellerophon). — **γένος**: pred. w.

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ἔην, abstract for concrete; *a descendant of gods and not of*, etc. θεῖον, adj. qualifying γένος. — **ἀποπνείουσα** (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of*, etc. — **τὴν μέν**, i. e. Χίμαιραν. — **Σολύμοισι**: *the Solymi*, a warlike people in Lycia. — V. 185: lit. *he affirmed that he entered this, the fiercest battle of men;* or more freely, *he said this was the fiercest...which he had entered.* Cf. 3, 153, note. — **τῷ**, sc. Βελλεροφόντῃ; ὕφαινεν; subj.? ἄναξ Λυκίης, *for him in returning, the king contrived*, etc. — **κρίνας**: *having selected.* — **λόχον**: *an ambuscade;* cf. 1, 227.

191–205. **ἐόντα**: supplement. particip., sc. αὐτόν, *that he* (Bellerophon) *was the brave descendant*, etc. — **αὐτοῦ**, adv. — **ἥν**, possess. pron. — **καὶ μέν οἱ** (dat., as appears from the accent of μέν), *and for him*, etc. — **τέμενος... ἔξοχον ἄλλων**: *a piece of land excelling others;* καλόν, sc. τέμενος, *a beautiful* (field) *of planted and of arable land;* φυταλιή, *a piece of land planted either with vines or with fruit-trees.* — **ἡ δ' ἔτεκε**, v. 196, *and she* (the daughter of the king, v. 192) *bore*, etc. — **καὶ κεῖνος**: *he also*, i. e. Bellerophon as well as others, especially Lycurgus; v. 140. — **ὃν θυμὸν κατέδων**: Cic. Tusc. Quæs. 3, 26, renders this, *ipse suum cor edens, eating his own heart.* Derby renders it, *wearing away*, etc., — not a very apt expression. — **τὴν δέ**, sc. Λαοδάμειαν.

208–221. **ὑπείροχον** agrees with the subj. of ἔμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others.* — **ἔγχος μέν, κτέ.** Notice the asyndeton, rendering the narrative more lively: *he planted his spear*, etc.; thus indicating that he would not fight. — **αὐτὰρ ὁ**: *moreover he* (Diomed). — **μειλιχίοισι**, sc. ἔπεσι: cf. 4, 256. — **ξεῖνος...παλαιός**: *an ancient paternal guest;* because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. — **ξεινήια**: *gifts of friendship.* — **ἀμφικύπελλον**: cf. 1, 584. — **καί μιν**, i. e. δέπας. — **ἰών**: fut., *when I was about to set out*, i. e. for the Trojan war. — **ἐν δώμ.**, join w. κατέλειπον.

222–236. **Τυδέα**, *Tydeus*, father of Diomed. Notice here the acc. w. μέμνημαι; κάλλιφ' = κατέλιπε. — **ὅτ' ἐν, κτέ.**: an allusion to the war of the seven Argive princes against Thebes. — **τῷ**: illat., *therefore.* — **σὺ δέ**, sc. μοί ἐσσι ξεῖνος, *and you* (*to me*) *in*, etc. — **τῶν**, i. e. Λυκίων, limits δῆμον. — **καὶ δι' ὁμίλου**: *through the crowd also*, as well as in single combat. — **πολλοὶ...Τρῶες**, sc. εἰσίν, κτείνειν, *there are many ..for me, to slay*, etc. In some editt. a comma is placed after κτείνειν and that after ἐπίκουροι is omitted. — **ὅν**, obj. of κιχείω, as well as of πόρῃ. — **ὅν ἂν δύνηαι**: *whomsoever you may be able* (to slay). — **ἐπαμείψομεν**: subjunc., *let us*, etc. — **καὶ οἵδε**: *these also*, i. e. the Greeks and Trojans. — **Γλαύκῳ...ἐξέλετο**: *took away from Glaucus*, etc. ὅς, *in that he*, etc. — **χαλκείων, ἐννεαβοίων**: gen. of value; *golden for bronze* (armor), *that worth a hundred oxen for that worth nine.* Observe that value is here denoted by a certain number of

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oxen. Coined money is not mentioned in Hom. Cf. 2, 449. This passage indicates also the relative value of χρυσός and χαλκός, *bronze;* or *copper* with a very small percentage of *tin.* Cf. Schliemann.

Vv. 237-311. — Hector in Troy. On the acropolis, near the palace of his father, he meets his mother Hecăbe (or Hecŭba), who, with the aged women, proceeds to make the offering in the temple of Athena.

237-253. The narrative is here resumed which was broken off at v. 118. — **φηγόν**: *the oak-tree* was without the Scæan gate, but not far away; and hence the two are mentioned together, the more important first in order. — **ἀμφ'...θέον** (notice the accent, distinguishing it fr. θεόν, acc., *a god) around him ran,* etc., *inquiring about,* etc. — **ἐφῆπτο, ἐφάπτω.** — **ἵκανεν,** sc. Ἕκτωρ. — **ξεστῇς...τετυγμένον** (τεύχω): *made with polished porticos.* — **αὐτῷ,** sc. δόμῳ: ἔνεσαν, ἐν, εἰμί. — **κουράων,** w. θάλαμοι: *twelve-roofed chambers of polished stone belonging to his daughters.* — **ἑτέρωθεν...αὐλῆς**: *on the other side, opposite* (the chambers of the sons), *within the court-yard.* — **ἔνθα** (v. 251): *there,* i. e. when he had reached Priam's beautiful house, v. 242. — **οἱ** depends on **ἐναντίη**: *his fond mother met him* (lit. *came opposite to him*). — **Λαοδίκην ἐσάγουσα.** Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice,* i. e. *to the house of,* etc.; others render, *leading* (into the house) *Laodice.* The reading of Düntz., Λαοδίκην ἔτ' ἄγουσα does not seem to me probable. I prefer the rendering, *leading,* etc. — **ἐν..φῦ, ἐμφύω.** In what tenses intrans.? χειρί, partit. appos. w. οἱ, *clung to him, to his hand;* or, more freely, *clung to his hand.* — **ἔπος, κτέ.**: cf. 1, 361.

255-262. **τείρουσι,** sc. Τρῶας. — **ἐνθάδε,** join w. ἐλθόντα: ἀνασχεῖν (ἀνέχω) depends on ἀνῆκεν (ἀνίημι), *has prompted you, having come hither, to raise ...from the highest part of,* etc. — **ὄφρα κέ...ἐνείκω** (φέρω): *till I bring,* etc. ὡς σπείσῃς (σπένδω), *that, in order that,* etc. — **καὐτός** = καὶ αὐτός: *and then you yourself also will receive benefit if,* etc. πίησθα, πίνω. — **ἀέξει,** pres. μέγα, adv., *increases strength greatly for,* etc. — **ὡς,** relat., *as you have become weary in defending,* etc.

264-285. **μὴ...ἄειρε**: something deprecated, *do not,* etc. — **μὴ...λάθωμαι**: *lest,* etc., or *for fear that you...and that I forget,* etc. — **πεπαλαγμένον** (παλάσσω), agrees w. the subj. of εὐχετάασθαι, *that one smeared with... pray,* etc., *is not permitted.* — Vv. 271-278, cf. vv. 90-97. — **εἰπόντος** (v. 281), sc. ἐμοῦ, *to listen to me,* etc. — **ὥς κέ...χάνοι** (χαίνω): optat. denoting a wish with κέ (a rare const.); *O that the earth would yawn to receive him on the spot* (κέ, if it were possible). — **μέγα,** w. πῆμα. — **τοῖό τε παισίν** (blunderers have often confounded this w. πᾶσιν): *and to his sons.* **φρένα** is

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sometimes taken as subj. of ἐκλελαθέσθαι (aor. w. reduplicat. fr. λανθάνω), *that my heart had forgotten*, etc. Am., Düntz., Faesi, et al., take it as acc. of specif., *that I had forgotten in heart*, etc.

286–296. **ἡ δέ**: *but she*, the mother of Hector. — **ποτὶ μέγαρα** (plur. because it contained many apartments): *to her palace*, i. e. to that part of the house of Priam which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — **ταί** relates to ἀμφιπόλοισιν (masc. or fem.). — **ἐς θάλαμον**: *into her chamber;* probably in a retired part of her palace; κηώεντα (κηώεις), join w. θάλαμον. — **ἔνθ' ἔσαν οἱ** (dat. of possession): *where there were to her, where she had.* — **τὴν ὁδὸν ἥν**: acc. of extent, *on that voyage, on which*, etc. — **τῶν ἕνα**: *one of these* (robes). — **δῶρον**: appos. w. the obj. of φέρε, *bore (it) as a gift.* — **ὅς**: *(that one) which*; ποικίλμασιν, *in its decorations;* denoting, it is thought, both the embroidery and the variety of colors. — **ὥς** = ὡς, *as, like;* placed after the word to which it belongs; hence, accented. ἀπέλαμπεν, ἔκειτο; subj.? πέπλος, *the robe*, which she had selected. — **νείατος ἄλλων**: lit. *the lowest of others*, — a common form of solecism. We avoid the solecism by saying, *the lowest of all.* — **μετεσσεύοντο, μετασσεύω.**

298–311. **τῇσι...ὤιξε** (οἴγνυμι): *opened for them*, etc. — **ἆξον**: *break;* notice that the 1st aor. of ἄγνυμι is used; but the 2d aor. of ἄγω. — **καὶ αὐτόν**: *that even he himself*, subj. of πεσέειν. — **ὄφρα τοι...ἱερεύσομεν** (subjunc.), *that we may*, etc. — **ἀνένευε**: ἀνανεύω.

Vv. 312–368. — Hector in the palace of Paris.

312–316. **αἱ μέν**: *they*, the Trojan matrons. — **πρὸς δώματα...καλά, τά ῥ' αὐτός, κτέ.**, is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentleman of the age. — **οἵ οἱ** (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?): *who had made for him*, etc. — **θάλαμον...αὐλήν**: *a chamber, hall, and court.* (D.)

318–331. **ἔνθα**: *there* (v. 313). — **ἔχ'** = εἶχε, *held:* ἑνδεκάπηχυ, an enormous length, suited only to an Epic hero (Düntz.) — **πάροιθε...δουρός**: *in front of the shaft;* χρύσεος, two syllables, by synizesis. — **τὸν δ' εὗρ'**: *and he* (Hector) *found him* (Paris); ἀφόωντα, ἀφάω. — **Δαιμόνιε**: cf. N. 1, 561. — **καλά**, adv.: χόλον, obj. of ἔνθεο (= ἐνέθου, fr. ἐντίθημι). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — **σὺ δ'...καὶ ἄλλῳ**: *and* YOU (not less than I) *would contend with another man also;* μεθιέντα...πολέμοιο, *withdrawing from, avoiding*, etc. μή, *for fear that, lest;* πυρὸς δηίοιο θέρηται, *burn with hostile fire.*

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333–348. Cf. 3, 59; 1, 76. — **Τρώων**: objective gen. w. χόλῳ and **νεμέσσι**, *not so much from anger and indignation at*, etc. — **αὐτῷ**, join w. μοί, *to me myself also*: ὧδε...ἔσσεσθαι, *that it will be better thus.* — **ἐπαμείβεται**: lit. *changes itself towards*, i. e. *fluctuates among men.* — **ἐπίμεινον, ἐπιμένω**: δύω, aor. subjunc., *let me put on*, or *I will put on*, etc. — **μέτειμι** (μετά, εἶμι): fut. Lex. II. — **σέ**, obj. of κιχήσεσθαι. — **τὸν δέ** (v. 342), Paris: τὸν δέ (v. 343), Hector. — V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here ἐμεῖο, while in 3, 180, the adj. pron. is used. — **μέ**, obj. of προφέρουσα: ὄφελε has for subj. θύελλα, and denotes a wish which cannot be realized. Cf. H. 721, b; G. § 251, 2; ὡς, st. εἴθε or εἰ γάρ, often in Hom., rare in Att., *O that on that day when*, etc., *an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.; πρῶτον, *at first, at the dawn of life*; **ἔνθα** denotes either time or place, and is either relative or demonstrative; *then, there, when, where.* I render it here *where.* — **ἀπόερσε**, see Lex.: notice the omission of ἄν. H. 746, b; G. § 222, Note 1, *where a wave had washed me away before*, etc.

350–368. **ἀνδρός** limits **ἄκοιτις**: ἔπειτα, *thereupon*, or *therefore would that I were*, etc. — **ὃς ᾔδη** (fr. οἶδα): *who knew, who might know.* — **φρένες ἔμπεδοι**, sc. εἰσίν. — **τῷ**: illative; μίν, subj. of ἐπαυρήσεσθαι. — **φρένας**: partitive appos. w. σέ, *has encompassed you especially, in mind*, i. e. *has encompassed especially* YOUR *mind.* — **ἕνεκ' ἄτης**: *on account of the mischief* (i. e. *the mischievous conduct*) *of*, etc. Cf. 3, 100. — **μέ**, obj. of κάθιζε (causative). — **ἐπέσσυται, ἐπισεύω.** — **οἵ μέγ'** (adv.), **κτέ.**: lit. *who have greatly a longing*, etc., i. e. *who have a great longing for me*, etc. — **τοῦτον**, Paris. — **ἠ...ἠ**: *whether...or.*

Vv. 369–502. — Meeting and parting of Hector and Andromache.

371–379. **εὗρ'** = εὗρε, εὑρίσκω. — **πύργῳ ἐφεστήκει**: *stood upon*, etc.; cf. 3, 149, N. on ἐπὶ πύλῃσιν. — **ἐπ' οὐδόν**, join w. ἰών (fut.), not w. ἔστη (which would take ἐπί w. the dat.; cf. πύργῳ ἐφ-, v. 373): *he stood, about to go towards*, etc. — **εἰ δ' ἄγε, κτέ.**: *but if* (*you will*), *come! speak to me*, etc.; ἄγε, interjec. Cf. 1, 302. — **πῇ**: interrog., Lex. II. 2 (πῃ (enclit.), indef.), *whither went?* etc.; *has she gone?* etc. ἐς w. gen. always elliptical. Cf. ἐν w. gen. v. 47, N. — **γαλόων**: *sisters-in-law*; εἰνατέρων, *sisters-in-law of a husband.*

382–398. **μάλα** by its position naturally goes w. **ἄνωγας**: *since you earnestly exhort* (*me*), etc. Supply after this clause the thought, ἐρῶ, *I will speak.* For a similar ellipsis, cf. v. 150. — **Τρῶας**, subj. of τείρεσθαι. — **Ἠ**: cf. 1, 528. — **ὁδόν**: acc. of extent, *by the same way*, etc., *along* (κατά), etc. — **τῇ**: adv., *here*, or *by this.* διεξίμεναι, διά, ἐξ, ἰέναι. — **Ἠετίων**, though an emphatic repetition of the preceding word, is yet made to agree in case

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with the following relat. ὅς. — **Θήβῃ**: dat. of place, poetic usage for ἐν w. dat. — Notice the resumptive force of δή after τοῦπερ, *the daughter of this one, I say.* — **Ἕκτορι** is usu. explained as dat. of agent, *was held* (*as wife*) *by*, etc.

399–408. **ἥ οἱ...ἤντησ'** (ἀντάω): *she then met him.* — **παῖδ'...ἀταλάφρονα,** obj. of ἔχουσα, which agrees w. ἀμφίπολος. — **νήπιον αὔτως**: *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. — **οἶος** (notice the breathing)...**Ἕκτωρ**: *for Hector alone*, etc. The people called Hector's little son, Astyanax (ἄστυ, ἄναξ), in compliment to the father, as the defender of Troy. — **οἱ ἄγχι παρίστατο**: οἱ w. παρ-; see L. & S. ἄγχι; *stood close by his side.* — V. 406, cf. v. 253. — **Δαιμόνιε**: here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — **ἔῃ**, subj. of ἔσομαι, relates to ἐμέ.

411–424. **ἀφαμαρτούσῃ** relates to ἐμοί, takes σεῦ as indirect obj., *being deprived of you.* — **ἐπεί...ἐπίσπῃς** (ἐφέπω, III): *after you* (emphatic) *shall have*, etc. — **ἄχε'** (ἄχεα, fr. ἄχος), sc. ἔσται μοι. — **ἐκ**, v. 415, join w. πέρσεν (πέρθω). — **κατέκηε**: κατακαίω. — **ἐπὶ...ἔχεεν** (ἐπιχέω), sc. αὐτῷ: *heaped a mound over* (*him*). — **περί**, sc. αὐτόν. — **οἳ δέ...οἱ μέν** (= μήν): same const. as 3, 132–134; see N.: lit. *those who were to me in the palace seven brothers, all on one day*, etc. — **Ἄϊδος εἴσω**: cf. 3, 322, where δόμον is expressed. — **ἐπί** (v. 424) w. dat. denotes here situation, *near*, *by*, or *among*.

425–439. **μητέρα**: emphatic position; obj. of ἀπέλυσε; *but my mother, who*, etc., *after he brought her hither*, etc., *her he released*, etc.; τήν (v. 427) repeats for perspicuity the idea μητέρα. — **βάλ'**, sc. τήν: *smote* (*her*). — **Ἕκτορ, ἀτὰρ σύ, κτέ.** Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — **αὐτοῦ**, adv. — **ὀρφανικόν**, and **χήρην**, pred., *make not your child an orphan*, etc. — **ἀμβατός** (= ἀναβατός): Cr. and some others read ἄμβατος. — **ἔπλετο** (πέλω): *was* (*and has continued to be*); may be rendered as pres., *is.* — **τῇ γε**: *here, at this point.* — **ἤ πού τις...ἤ νυ**: *either some one perhaps...or* (if this was not so) *then even their courage*, etc. ἔνισπε: so accented in all editt., yet the rule (Had. 368, a, and in most grammars) would require ἐνίσπε; compounded of ἐνί, ἔπω, aor. ἔσπον; σφίν w. ἔνισπε, *told them* (that the wall at this point was easily scaled).

441–449. **τάδε πάντα**: *all these things*, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. — **γύναι**: often used, as here, in the most respectful address. — **ἄνωγεν** (ἄνωγα), sc. ἀλυσκάζειν. — **ἀρνύμενος**: ἄρνυμαι means, first, *to win, acquire*, cf. 1, 159; second, *to defend, vindicate* (what one has acquired), as here. — **ἐμόν**, sc. κλέος: αὐτοῦ, same const. as κυνώπιδος, 3, 180, cf. note; *and my own* (glory). — Vv. 447–449, cf. 4, 163–165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to

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have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450-465. **Τρώων**: obj. gen. w. ἄλγος, *but grief lies not so much on my heart for the Trojans in future, nor for*, etc. — **πολέες**: notice the accent; fr. πολύς. — **ὅσον σεῦ** (accented, emphat.): *as for you.* — **δακρυόεσσαν ἄγηται**, sc. σέ. — **ἐλεύθερον ἦμαρ**: *day of freedom;* cf. δούλιον ἦμαρ, *day of servitude*, 463. — **πρὸς** (denoting the agent) **ἄλλης**: *at the command of another.* — **κὲν...ἱστὸν ὑφαίνοις**: *you would weave a web;* cf. 3, 125. — **Μεσσηΐδος, Ὑπερείης**. "If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pheræ. A fountain, Messēis, is mentioned by Pausanias at Therapne in Laconia." Düntz. — **ἐπικείσεται**, sc. σοί. — **τὶς** (enclit.): *one and another*, or *many a one shall hereafter* (ποτέ) *say*, etc. κατὰ...χέουσαν, sc. σέ, obj. of ἰδών. — **ἥδε**: *that is*, or *yonder is*, etc. — **μέ**, obj. of κατὰ...καλύπτοι: optat. without ἄν, a wish; *may a mound of earth cover me*, etc. — **πυθέσθαι** w. πρίν: *before I learn of*, etc.

466-481. **οὗ παιδός**: gen. w. verb of aiming, *reached towards his boy.* — **ἀτυχθείς** (ἀτύζομαι), w. direct obj., *terrified at;* gives the reason for ἐκλίνθη ἰάχων. — **δεινόν**, adv. w. νεύοντα (sc. λόφον), *having perceived it nodding terribly*, etc. — **ἐκ δ' ἐγέλασσε, ἐκγελάω.** — **αὐτίκα**: notice the asyndeton, giving liveliness to the narration, *forthwith, from his head...took his helmet.* — **τήν**, i. e. κόρυθα. — **κύσε, κυνέω**: πῆλε, πάλλω; *after he had kissed*, etc. — **δότε δή**: notice the force of δή, imparting emphasis to the prayer, *grant*, etc. The thought of the destruction of Troy appears for the moment to have passed from Hector's mind. — **καὶ τόνδε...καὶ ἐγώ.** It is not convenient to translate καί in both clauses: *that this, my son also may become just as I* (also). — **τὶς**: cf. v. 459, N.; εἴποι, φέροι, χαρείη; opt. of wishing; ἀνιόντα, sc. αὐτόν; *and hereafter may many a one say of him as he returns*, etc. φέροι δέ, *and may he bring*, etc.

484-502. **δακρυόεν** (δακρυόεις), adv., *tearfully*, or *through tears.* — **κατέρεξεν, καταρρέζω**: *caressed her with his hand*, etc. — **Δαιμονίη**: Derby renders it here, *dearest!* — **μή μοι** (dat. of interest), **κτέ.**: *do not grieve for me*, etc. — **ὑπὲρ αἶσαν**: *beyond what is fated*, i. e. *contrary to fate.* Cf. v. 333. — **μοῖραν**, obj., οὔ τινα, subj., of πεφυγμένον; οὐ...ἐσθλόν emphasizes the foregoing; *not a coward, not even a brave man*, sc. *has escaped*, etc. — **ἐπὴν...γένηται**: lit. *since the first* (*things*) *have come into being*, i. e. *since the world began.* — **τὰ σὰ** (= σοῦ) **αὐτῆς ἔργα**: *thine own affairs.* For the const. of αὐτῆς, cf. κυνώπιδος, 3, 180, N. — **ἱστόν, ἠλακ-**, appos. w. ἔργα. — **τοί**, relat. — **κόρυθ' εἵλετο**: he had just before placed it on the ground. Cf. v. 473. — **γόον**, obj. of ἐνῶρσεν (ἐνόρνυμι). — **αἱ μέν**, i. e. ἀμφίπολοι. γόον (v. 500), a verb; Lex. γοάω. — **μίν**, subj. of ἵξεσθαι: ὑπότροπον, προφυγόντα agree w. μίν.

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Vv. 503–529.— Hector and Paris return to the battle-field.

503–516. ἀπορρήξας, ἀπορήγνυμι: *θείῃ*, *θέω*; *πεδίοιο*, cf. v. 38, *runs, stamping, over the plain.* — **ἐυρρεῖος** (gen. fr. *ἐυρρεής*) **ποταμοῖο,** gen. of place. — **κάρη,** obj. of *ἔχει*, subj., sc. *στατὸς ἵππος.* — **ἕ**, obj. of *φέρει*: *γοῦνα*, partit. appos. or acc. of specif. *μετά* w. acc., *into the midst of*, etc. — **ὥς** (accented), v. 512: *thus*, a correlative of *ὡς*, *as*, v. 506. Few more spirited comparisons than the above can be found. — **κατά** w. gen., *down from*, connect w. *ἐβεβήκει.* — **ὅθι,** relat. adv., *where*; *ᾗ*, join w. *γυναικί*, *his wife.*

518–529. ἠθεῖε: D. renders it, *good brother.* — **ἔργον...μάχης**: *would fail to honor your conduct in battle.* — **μεθιεῖς** (*μεθίημι*): 2d pers. sing. pres. indic.; Att. *μεθίης*; *you are voluntarily remiss, and are unwilling* (*to fight*). — **πρὸς Τρώων**: cf. 1, 160. — **ἴομεν**: subjunc., *let us*, etc. — **κρητῆρα...ἐλεύθερον**: *a mixer* (commemorative) *of freedom.* — **ἐλάσαντας** agrees w. the subj. of *στήσασθαι*: *shall grant that we set up...after having driven*, etc.

THE END.

University Press: John Wilson & Son, Cambridge.

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